

EDITOR

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ON OUR FRONT COVER

A scene at the Book Fair at Immaculata School, Durham, N. C. Concentrating on the theme: "The Lost Art of Reading," the school's faculty encouraged the children to read Catholic biographies. Proceeds from the fair have enabled the school to purchase some 100 outstanding Catholic biographies for the library. Left to right: Elaine Laiiff, Deborah Burgoon, Mrs. William Stapleton (Fair Chairlady), Patricia Grace (9th grade president), Susan O'Boyle (8th grade president) Seated: Kathleen Wainscott, Kathleen Colquitt, Martha Cavanagh.

CLIPS

COMMENTS

CLASS SCHEDULES AND FINANCE

The harried college teacher, overburdened with classes, term papers, and the like, has found a champion in the person of Dr. John J. Kane, chairman of the sociology department at Notre Dame University. Dr. Kane, in speaking to the alumni of St. Joseph's College, Philadelphia, recently made the point that college teachers should be allotted more time for research and writing, citing the spirit of scholarship as the most acute need in the Catholic field of education. Dr. Kane said:

... the day when a professor could eke out a living by part time teaching and full employment at night in business or industry is certainly past. . . . it is not really possible for a college professor to teach more than 12 hours a week and do a top-flight job.

Pointing out that the quality of a college is contingent upon the level of teaching and scholarship of the faculty, he said it is essential that professors have an opportunity to read widely, to experiment, to ponder problems, and to write. He furthered his remarks by saying that Catholic colleges

... should be preeminent in the field of the humanities, particularly theology and philosophy. It is upon these two disciplines that the value systems of Catholic society, and hopefully society in general, would be based.

It would appear that Dr. Kane's remarks apply to the college lay teacher rather than the Religious. A religious instructor, devoted as he is to a life of prayer and scholarship, is generally able to handle his allotment of classes and maintain a high level of research and writing at the same time. This is not to say that more time could and should not be allotted to them for this work, but it is readily apparent that the time a lay professor devotes to his family life, commuting and other duties can be spent by the Religious in scholarship.

Thus the problem centers upon the layman. If a lay professor is to be granted more time for research and writing (and we are in full agreement with this proposal) additional instructors must be obtained to absorb the extra classes currently handled by the present staff. This necessarily involves additional expense and the problem comes down to a fundamental financial consideration. This is perhaps one of the greatest weaknesses of Catholic higher education—the failure to obtain sufficient funds to ensure completion of projects and programs.

What is needed, and that drastically, is a comprehensive study by top financial experts of the entire problem of obtaining funds. Programs such as St. Louis University's study-now-pay-later plan which charges the actual cost of an education to the student and enables payment over

several years after graduation; the small college cooperative financing program carried out by the colleges serving the Mohawk Valley in New York; the extensive alumni program carried on by St. John's University in Jamaica, N. Y., should all be considered and evaluated with the results and recommendations promulgated to all Catholic colleges and universities.

The time to start is now. Dr. Kane points out very graphically that Catholic colleges should be preeminent in philosophy and theology—the concepts of which are sorely needed today—but this pre-eminence must await the very basic materialistic consideration of money to pay the piper.

MOMENTOUS TIMES

That these are momentous times, no one will doubt. Each day, a new achievement, a new discovery, a new revelation challenges us to absorb it, to interpret it, to use it as a stepping stone to newer and greater things.

As the largest American satellite, transmitting messages back to earth, spun around the earth during the week which saw the year change, other events occurred which we believe will make the week truly one of the most outstanding in the history of this century.

The escape from the earth's gravity by the Soviet Union's cosmic probing rocket to become the tenth planet in the solar system as it is known to man was most significant. For the first time in history, man has succeeded in escaping his environment. The exploration of space has become a reality. The science-fiction of human flight into this unknown has become a planning goal. It may be that space exploration and development may be dated in terms of "before Lunik" and "after Lunik." This was truly a magnificent feat and it has changed all our lives.

Equally as significant is the fact that on January first, the European Common Market came into being—an event which holds great promise for the entire world. The fact that six nations were able to come together in this common endeavor is praiseworthy in itself. It is significant to note, however, that eleven other nations desire the same relationship. Many observers feel that this is the beginning of a United States of Europe—a logical step for many of the participating countries.

Additionally the creation of a new nation, the emergence of Pope John XXIII as a true shepherd in his external visits—all add to the wonder of the times. As educators, it is incumbent upon us to communicate this wonder. We may stand in awe, in fear, in hope; we may rejoice or despair; but in this knowledge it should be apparent that the world as we know it will not long survive and the

basis for a new world is being formed around us. Do your students know this?

THE LAITY AND SCHOOL BOARDS

With the current figures of approximately 97,000 nuns and 35,000 lay teachers teaching in Catholic parochial schools, it is apparent that the population boom and the accompanying demand for Catholic education will necessitate drastic changes in the sources of supply for teachers.

Father Neil McCluskey, S.J., in an address before the Chicago Serra Club estimated that by 1971, there would be 121,000 nuns teaching as opposed to 137,000 lay teachers. That this is good as well as necessary is acknowledged by the Associate Editor of *America*, for he urged that the laity play a more active role generally in Catholic education.

He suggested such steps as inviting laymen to serve on diocesan school boards and forming lay committees to plan and promote parochial school activity in the fields of educational television and education for handicapped children.

In the years immediately ahead, the role of the laity in Catholic education on every level is destined to become central. . . . Catholic education has outgrown its exclusively clerical and religious guardianship. Far-seeing pastors are relying more and more upon the leadership of their parishioners in meeting school problems and planning policy.

In an extension of these remarks, he cited a recommendation made last spring by diocesan school superintendents of the six dioceses in Ohio that qualified laymen be invited to serve on the diocesan school boards. Such a step, he said, could be

One of the most important measures taken in years to strengthen the Catholic school system.

While Father McCluskey was using the Ohio superintendents as the prime example for lay participation, an assistant superintendent of schools in Cincinnati was advocating equal interest by the laity in the public schools.

In his first issue of the *Education Committee Bulletin*, Father James Shappelle explained that local town meetings on education were to be held in Ohio in preparation for a State House Conference on Education. (See elsewhere in this issue his article reporting after the event.) In urging participation in these local town meetings, Father Shappelle made a clear case for laity interest in education everywhere:

Citizens cannot get a clear picture of education in their community unless they also know the needs and

policies of the Catholic schools in the community. Unless our Catholic people take an interest in public school affairs, non-Catholics will not know about Catholic schools. Non-Catholics will think that Catholics are not concerned about public schools, unless Catholics take the initiative (in a prudent diplomatic way) to show their interest. . . . You are not supposed to wave the flag for Catholic schools. But you will indirectly call attention to the contribution made by Catholic education if you, as a Catholic, show interest in the public schools.

We hope that the recommendations of these two priests do not fall on deaf ears. Laity participation in education has for too long been restricted to monthly PTA meetings or last minute efforts to defeat school bond issues. Inclusions of Catholic laymen on diocesan or public school boards would bring a new element into this activity, an element which has long supported both systems but which seldom has had a voice. We have heard of cases where Catholics seeking school board nominations in local communities have been rebuffed because of their alleged lack of interest in public education but we feel that these objections could be overcome by careful preparation and education.

Some people have said that this may be the age of the laity. If this be so, participation by the laity must be encouraged. The efforts of these two priests are praiseworthy in their efforts.

A PLACE FOR VOCATIONAL EDUCATION

It has been estimated that over fifty per cent of our high school graduates will seek entrance to college. Even with all the pressure this brings to the colleges, most will be able to secure an education and training in one of the professions or business courses. But what about the other fifty per cent? What are they trained for? Can they take a college preparatory course and then take their place in the world, able to make their way? What about the number of students who obviously are not capable of entering college. Should they be forced to take a college preparatory course or even a general course? Part of the answer to this problem of training the other fifty per cent lies in vocational education.

In 1914, as reported by Mr. H. M. Hamlin in *The Nation's Schools* recently, President Wilson appointed a commission to study this type education prior to the passage of the National Vocational Education Act. The Commission reported:

There is a crying need of providing vocational education of this character for every part of the United States—to conserve and develop our resources; to promote a more productive and prosperous agriculture; to prevent the

waste of human labor; to supplement apprenticeship; to increase the wage earning power of our productive workers; to meet the increasing demand for trained workmen; to offset the increased cost of living. Vocational education is therefore needed as a wise business investment for this nation because our prosperity and happiness are at stake and our position in the markets of the world cannot otherwise be maintained.

This is as true today as it was forty-five years ago. Mr. Hamlin went on to recommend that institutions beyond the high school be provided.

We need institutions for education beyond the high school, far different from the traditional four-year colleges and universities, which will be accessible to everyone who is above the high school age. . . . Such an institution removes from the high school the burden of providing more vocational education than it can appropriately provide. It makes possible serious and realistic vocational education, given at ages when students can best use it.

In evaluating the current curriculum of vocational schools, Mr. Hamlin mentioned particularly the subjects of science and mathematics as notably lacking. He said:

We want more teaching of science and mathematics and we want these subjects taught functionally. It should occur to us that the vocations for which training is needed require science and mathematics and that vocational instructors must see that their students are taught these subjects thoroughly and functionally if they are to be proficient in their chosen occupations.

Is vocational education in the realm of Catholic education, however? The Salesian Fathers think so. The Archdiocese of St. Louis thinks so as well as others currently developing programs in this field. We feel however that this branch of education has been a stepchild for some time and current thought has not changed to any great degree.

The evolution of education, however, dictates that greater attention must be paid to vocational education if we are to fulfill our obligations to all Catholic youth. Catholic education is to provide for this life as well as the life hereafter. In Christian charity, if nothing else, we must provide an education, a Catholic education, for those boys and girls who have no hopes for college and seek the trades and semi-professional skills for their endeavor in this life. In their recent reorganization, St. Louis provided two high schools specifically for that purpose. The Salesian Fathers have founded institutes under the guidance of Don Bosco which have provided a Catholic vocational education for many. The realization that in educating all to the extent of their ability obligates us to several levels of education, presages more and more interest in the industrial arts, their teaching, and the correlation of religion with vocational training.

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PERSONALITIES In Focus

► The Marianist Cincinnati Province has a new provincial in the person of **Rev. James Darby, S.M.** Just prior to his appointment he had been vice president of the University of Dayton. For a number of years he was a teacher of Latin and also speech coach and athletic director.

► **Very Rev. Robert I. Gannon, S.J.** is the new superior of the mission residence, in New York City, which houses the editorial staff of the *Jesuit Mission* magazine.

► The increasing demands upon St. John's University, Jamaica, N. Y., for acceleration of its building program has resulted in the appointment of **Donald F. Alfano** to the post of director of development and assistant to the president. He serves as coordinator and administrator of the University's fund-raising activities.

► **Mother Kathryn Sullivan, R.S.C.J.** of Manhattanville College, Purchase, N. Y., is the first woman Religious to hold office in the Catholic Biblical Association of America. She was elected vice president at the organization's 21st general meeting.

► **Brother Andre, S.C.**, president of St. Aloysius College, New Orleans, La., till his recent appointment, is now provincial of the U.S. Province of the Brothers of the Sacred Heart. He is a native of Newport, N. H.

► Recently a curate at St. Patrick's, Fond du Lac, Wis., **Rev. John E. Twomey** is a new assistant director of the NCWC department of education. He attended the Gregorian University, Rome, and Catholic University of America.

► Power Memorial Academy, New York City, with an enrollment of 1250 students, has a new principal: **Brother Lawrence A. Killelea**. He succeeds **Brother Alphonsus L. Packenham** who has been transferred to Rome. The school is named for Msgr. Power who was instrumental in bringing the Christian Brothers of Ireland to the United States.

► **Rev. P. J. O'Kelly** of St. Mary's Training College, Belfast, successfully flew an airplane he built himself. He powered it with a Volkswagen car engine.



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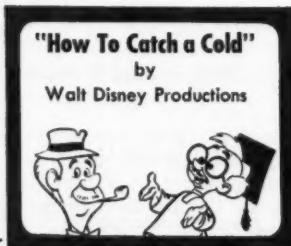
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B.11



THE CRAYOLA® MAKERS



Audio-Visual News

Bookkeeping and Accounting Filmstrips Keyed to Texts

SVE has released their new "20th Century Bookkeeping and Accounting" filmstrip series. These are based on Southwestern Publishing Co.'s 21st edition of the textbook by Carlson, Forkner, and Boynton.

The new filmstrip series is sharply executed in full-color with captions and may be used with any edition of "20th Century Bookkeeping and Accounting."

Three filmstrips are available: (1) The Opening Phase of the Bookkeeping Cycle; (2) Using the Books; and (3) The Closing Phase of the Bookkeeping Cycle. All three filmstrips are offered at a savings of 10% when the complete set is ordered.

A concise, 4-page folder, describing each filmstrip, is available from the Society For Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Illinois or Southwestern Publishing Co., 5101 Madison Road, Cincinnati 27, Ohio.

A-V 20

New Filmstrips Produced in England

We learned late in the past year that Educational Productions Ltd., East Ardsley, Wakefield, England, have released their new filmstrip, *Story of Lourdes*. This is a color filmstrip of 37 frames, depicting Lourdes as it is today. Photographs and notes are by P. A. C. Tynan O'Mahony.

They have also released details of their complete range of materials for Catholic teaching. Readers may obtain these in a free illustrated 8-page leaflet which gives information of new and forthcoming material, and suggestions by D. F. Brennan (president of the Apostolica Film Group) as to how it can be used and incorporated into lessons throughout the year.

A-V 21

Recent Film Releases By Bailey Films

Teachers will be interested in the new film, *Flannel Boards and How to Use Them*, produced by Bailey Films, Inc., 6509 De Longpre Ave., Hollywood. Designed for use by in-service and pre-service teachers, this 15-minute color film shows how to make a variety of simple flannel boards, how to use the materials that stick to them, and how to work with flannel boards in many classroom situations from kindergarten through college. Demonstrations are by E. Milton Grasell of Oregon State System of Higher Education. Prints are available for rental at \$7.50 and for purchase at \$150.

A new guidance film, *I Choose Chemistry!* is designed to stimulate interest in (Continued on page 390)

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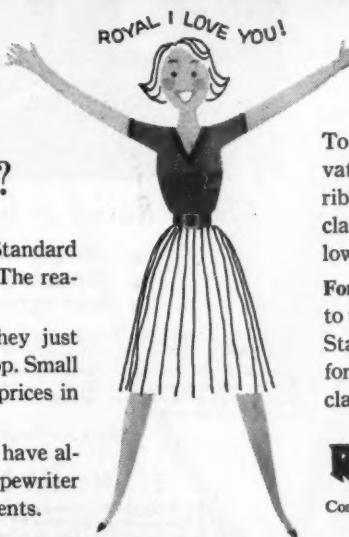
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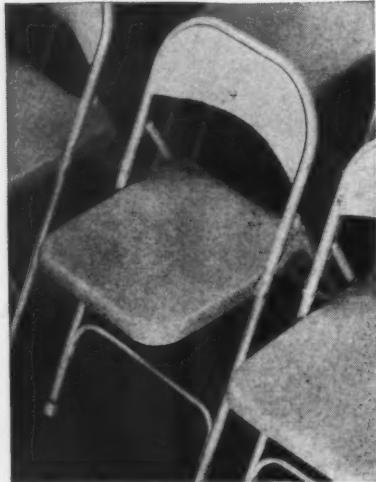
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Audio-Visual News

(Continued from page 388)

science by junior high-school students, and to present career possibilities in chemistry and mathematics. Tom, a ninth-grade student, receives a chemistry set for his birthday and takes it to school. He and his classmates experiment with the set and are encouraged to learn more about chemistry. Talks with teachers, visits to the college chemistry lab, and trips to local industries help Tom to decide on a career in this field. He plans his high-school and college classes accordingly, eventually graduates as a chemical engineer and is offered a fine position. Produced by Ruth O. Bradley of San Jose State College, this 15-minute film is available in b&w at \$75 and in-color at \$150. Purchase and rental prints of either film may be obtained from Bailey Films, Inc., 6509 De Longpre Ave., Hollywood 28. **A-V 22**

Booklets Available on Classroom Film Use

Teachers interested in more effective use of films in their classroom work can obtain several audio-visual idea booklets at no cost from Victor Animatograph Corporation, a division of Kalart, Plainville, Connecticut. These booklets include information about sources of motion picture films and audio-visual information

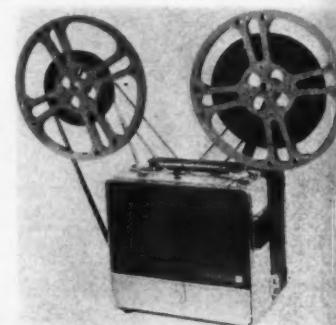
as well as methods of incorporating films into lesson plans.

These booklets include: "Four Steps in Skillful Use of Films," "Sources of Film and A-V Information," "Helping Teachers Use Films Effectively" and "How to Train Projectionists."

Teachers may obtain copies of these booklets by writing to the Educational Information Division, Victor Animatograph Corporation, Plainville, Connecticut. **A-V 23**

Lightweight Projector for 16 mm Films

Teclite, a new film projector designed for modern presentation of 16 mm sound motion pictures, is the newest addition to the line offered by Technical Service, Incorporated, of Livonia, Michigan.



(Continued on page 393)



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Audio-Visual News

(Continued from page 390)

One of the lightest-weight professional projectors available, it is less than 30 pounds. Teclite runs on either DC or AC current and the compact single-case unit uses an 8" speaker—detachable, if desired—which responds to a newly-designed 15-watt AC-DC amplifier.

A straightline optical system, coupled to an efficient cooling system, allows use of 1200-watt lamps for long throws or for specially big film presentations. Two-speed operation, plus reverse, is standard.

External dimensions of the Teclite are only 14 inches by 11 $\frac{1}{2}$ inches by 13 inches for ease of handling and storage. The light weight and portability of the unit are expected to have appeal in educational applications.

Technical Service, Incorporated, is at 30865 Five Mile Road, Livonia, Michigan.

A-V 24

News of School Supplies and Equipment

New Closed Circuit TV Line

A versatile and complete new line of closed-circuit TV for educational use makes possible remote viewing of an action or process. The basic system consists of new and improved vidicon camera, monitor, and control unit.

The camera features an entirely electronic light compensator (no moving parts), which instantly and automatically adjusts to compensate for light changes over a practical range eight times as great as normally covered by lens stops. (Maximum theoretical control limit is 10,000 to 1 without change in iris setting.)

Precision-built accessories include remote controls for optical focus, lens turret, zoom, iris, pan, and tilt, as well as special explosion-proof and weather-proof housings, distribution amplifiers, and multiple camera switches. Application engineers will adapt or tailor systems for specific requirements. More information may be had from Industrial Products Div., Internat'l. Tel. & Tel. Corp., 15191 Bledsoe St., San Fernando, Cal. SS&E 16



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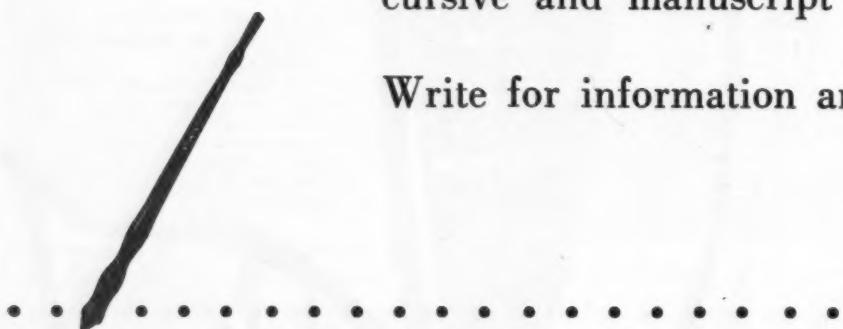
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MONSIGNOR PAUL E. CAMPBELL, EDITOR

EDITORIAL



THE NCEA GOES TO ATLANTIC CITY

THE 56TH ANNUAL CONVENTION of the National Catholic Educational Association will be held in Atlantic City, March 31-April 3, 1959. A group of 16,000 delegates attended the 1958 Convention in Philadelphia. There is every reason to believe that the Atlantic City meeting will surpass this record. The executive committees of the various departments met in October to complete their plans. A special planning committee developed a theme and set down general lines of procedure for all departments and sections. The theme chosen for the Atlantic City meeting is, "Christian Education: Our Commitments and Resources."

Our 1959 convention will be held under the patronage of the Most Reverend Justin McCarthy, S.T.D., Bishop of Camden. The local committee in that diocese will carry out its work under the chairmanship of the Reverend Charles P. McGarry, superintendent of schools in the diocese of Camden. Meetings in Milwaukee (1957) and in Philadelphia (1958) inaugurated a new format; this format has been further refined for the Atlantic City meeting, and it is hoped that the time schedule will be much more attractive. A Low Pontifical Mass in one of the churches adjoining the Convention Hall will open the convention. The scheduling of this Mass at 9:30 a.m., Tuesday, March 31, will allow the opening general session to take place at 10:45 a.m., Tuesday, in the Ballroom of Convention Hall. The luncheon period extends from 12:00 Noon to 2:00 p.m. After the formal opening of the exhibit on the Main Floor of Convention Hall at 2:00 p.m. Tuesday, the various departments and sections will begin at 2:30 to meet in plenary or divided sessions as outlined in the final program. A copy of this

final program will be handed to every delegate as he registers, either before or during the sessions.

The Convention Housing Bureau has charge of all housing arrangements. Delegates desiring housing are requested to get in touch with the NCEA Housing Bureau, 16 Central Pier, Atlantic City, New Jersey. Sister delegates desiring to apply for special rates offered Sisters at certain Atlantic City hotels are asked to get in touch with these hotels as early as possible. Priests desiring to celebrate Mass will be accommodated in the Claridge Hotel or in any one of a number of local parish churches.

Prompt action is necessary on the part of delegates desiring special accommodations. The committee suggests that all educators planning to attend the Atlantic City meeting make their reservations now. The Washington, D. C. office of the NCEA, 1785 Massachusetts Ave., N. W., 6, D. C., will be happy to supply information requested.

YOUTH NEEDS DIVINE GUIDANCE

THERE IS MUCH EVIDENCE in the world today of the diabolical plan of Satan, his demons from Hell, and their human agents to destroy God's Church physically. The Church is not unacquainted with persecution; she has endured it, in one form or another, during all the centuries of her existence. There is abroad today a concerted effort by her enemies to destroy Christianity by corrupting it from within. Our Divine Lord foresaw this and warned us that we should not be afraid of those who can kill the body, but rather fear those who have power to kill the soul. Even good Christians, or those who were once good Christians, have deceived themselves into thinking that the moral problems confronting us today are all part of the changing times, and that there is little we can do. They have fallen into a favorite trap of Satan.

Here are a few of Satan's schemes, as presented in *Divine Love*, Autumn 1958, "a magazine of timely truths for all people, regardless of race, color or creed": (1) Destroy the sanctity of marriage and bring about the break-up of families through illicit birth prevention and through divorce; (2) undermine respect for the authority of the Church and its representatives, of duly constituted civil authority, and of parents; (3) tear down the dignity of women through indecent fashions and vanity, and try to make them pawns and playthings in the hands of lustful men; (4) corrupt

the minds of youth by filling them with evil thoughts and desires through the mediums of propaganda, movies, TV, comic books, filthy literature, and pagan love songs and dances; (5) fill the hearts of men and women with the foolish desires for excessive comforts, luxury, material possessions and pleasure, thus turning their thoughts to the false gods of body and material things, and away from Almighty God their creator. Through these and other diabolical schemes the powers of Hell strive to destroy belief in God and to do away with His Ten Commandments.

The writer then introduces a story, "Who Killed Anne Shay?" appearing originally in *Information*, published by the Paulist Fathers of New York City. The author of the article is Mr. Walter L. Matt, associate editor of *The Wanderer*, national Catholic newspaper, St. Paul, Minnesota. Briefly the story of Anne Shay is this. She and two girl companions went from the East to California where they quickly acquired some new boy friends. On their first evening together they made the round of the night spots and bars. Later they met at the motel where the girls had taken residence. The three girls were "having a little fling" for themselves. The little fling ended in tragedy. The next morning the dead body of Miss Shay was found in a garden at the rear of the motel. Newspapers told the facts, and one boy confessed his part in the crime.

Editor Matt scores the point that a significant chain of preceding events and contributory causes led to the crime. Many are the accomplices that will be called before the court of God to account for their part in it. Among the co-murderers of Miss Shay, he tells us, are:

1. The lady down the street who, since the girl's earliest teens, had been conspicuously wont in the summertime to lounge around the yard in daring halter and shorts as an object lesson to the neighborhood kids that modesty is a thing of the past, and that the body, contrary to the teachings of St. Paul, is in fact not the sacred sanctuary of the Holy Ghost.

2. The movie house proprietor who shows so many pictures in which glamour girl meets nature boy at noisy taverns and night spots, and romance begins with cocktails and "rock and roll."

3. The newspaper editor who pays scribes and columnists to peddle dirty "news" stories about movie stars, public prostitutes, multiple divorcees, gangsters

and high lifers in general, and who run movie ads featuring films that are "lava-hot, raw and violent, stark, brutal, frank." (The same editor who, when reporting crimes of this nature, either throws up his hands in horror about "sex deviates," or indulges in sentimental drivel about the poor kid who never had a chance!)

4. The corner druggist who boldly displays "romance" magazines and paper-backed novels from which the youngsters pick up their warped ideas on sex and morals.

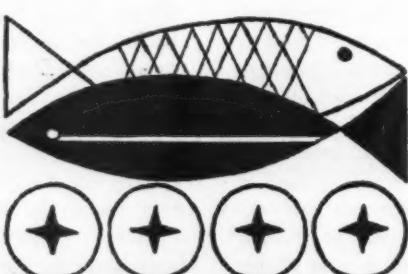
5. The atheist or agnostic professor who indoctrinates high school and college students with the notion that there are no moral absolutes, that there are merely social conventions and "mores" which majority caprice is perfectly free to break.

6. The sociologists and psychiatrists who frown on such outmoded notions as "free will" and "sin," and insist that human beings are creatures of instincts which must not be inhibited or suppressed lest they become socially maladjusted, pitiful nonconformists.

7. The parents and school teachers who have swallowed such drivel, and allow their children to grow up under such guidance—or lack of guidance.

8. Specifically, the parents who encourage their children to go about dressed in the scantiest of "play suits," shorts, or other designedly revealing costume—(and sometimes even force school authorities to permit the girls to wear such apparel in school)—who actively promote boy-girl parties and company-keeping even at grade school age; who have no objections and place no limitations on dancing, drinking, the use of the family car, petting, and late hours for their teenage sons and daughters.

One need only read the daily newspapers to know that this crime which took the life of this young woman is not a lone occurrence. The writer in *Divine Love* entitles his article "The Revolt Against Morality." Certainly it must give pause to Christian parents and teachers everywhere. If this revolt continues unchecked, it must surely corrupt and destroy the nation. Every Catholic parent, every Catholic American, must seek the help of Mary the Virgin Most Pure. Our Blessed Mother is the patron and protector of Catholic youth. Our youth must be taught to love her, to invoke her, and to pattern their lives upon her example.



By WILLARD FRANCIS DAWS

2812 W. Echo Lane, Phoenix, Arizona

You Can Lead a Horse to Water . . .

Fittingly in Catholic Press Month, a convert pleads for the use of the power of the Catholic press (the book press) in the making of converts. He first paints a picture of the modern "closed" mind and then shows the type of books that might be used to reach such a mind.

Mr. Daws was converted from agnosticism as result of a chain of reading which began, ironically enough he says, with debate engendered by Paul Blanchard's first book. Thereafter he read, successively, *Catholicism and American Freedom*, Father George Dunne's pamphlet response to Blanchard, and Lewis's *Miracles*. The last-named was instrumental in showing him the folly of his thinking. His next logical step was to seek instruction, which he did from Father Dunne and another Jesuit. After graduation from college, with majors in history and education, Mr. Daws served in the U. S. Naval reserve for three years. Subsequently he was employed as a public school teacher and interviewer with the Arizona State Employment Service before his present employment as proof-reader with two Phoenix newspapers.

SINCE BECOMING a Catholic several years ago I have (like many other converts, I am sure) become increasingly interested in winning others to the Faith. But let me say at the outset that only a decent regard for the truth prevents my claiming any particular success in this field. And, further, let me beg my readers' indulgence when, having admitted my own failure to accomplish anything worth recording, I now presume to criticize those who have done much more than I to reap a harvest of souls. But I can no longer refrain from commenting upon certain aspects of convert-making as they have appeared to me.

To begin with, I have always been wryly amused by those instructional works which present us with the edifying spectacle of Mr. or Mrs. So-and-So chatting amiably with Father Somebody, who, step by sweetly reasonable step, leads the equally reasonable "prospect" gently into the Church. "Wryly" amused am I because I know how unrealistic such an approach would be with relation to the kind of non-Catholic I know best—and who presents perhaps the greatest challenge of any unbeliever in the Western world today. By this I mean the thoroughly secularized and "well-educated" individual who is not only non-Catholic but non-Christian, and is an agnostic if not an atheist.

And I know the type well, for I was one of them myself.

Problems Presented by "New Man"

The problems presented by this "new man" of the 20th Century have, I am convinced, only begun to be appreciated by those who are more immediately concerned with the techniques of conversion. Not only instructional booklets of the kind I have mentioned,

but ordinary parish instruction courses and even virtually the entire Catholic periodical press, fail as *initial* avenues to his mind—and for the following basic reasons:

1. *His Secularism.* Since he lacks even those more or less complete vestiges of Catholicism which bear the labels of Protestantism, he cannot be approached from the common ground of fundamental Christian orthodoxy. He not only doesn't "believe in" the Bible or the Incarnation; he probably doesn't even believe that God Himself exists.

His public school education, despite its real virtues, has educated him in all subjects but that which matters most: his relationship to God. And this failure has been both positive and negative: negative at the lower levels, where misinterpretation of our federal constitution has led to a general neglect of religious instruction; and positive at the college level, where the prevailing tone has been implicitly, if not explicitly, anti-religious instead of merely areligious.

2. *His pride.* Since he is a college graduate, he is confirmed in his ignorance by years of secularistic "study" and the possession of one or more degrees. Thus he is that most nearly hopeless of mortals: one who not only knows not, and knows not that he wants not, but is quite certain that he *does* know all he need know about such a "phenomenon" as Christianity in general and Catholicism in particular.

3. *His lack of the scientific attitude.* Despite his professed devotion to the ideals of science, he displays—where religion is concerned—all the scholarly objectivity of a starving dog in a slaughterhouse. The question of miracles, for example, bothers him not at all. For instead of examining the evidence before arriving at conclusions, he blithely dismisses all such occurrences (from the Incarnation of the events at Fatima) with a ready-made assumption that miracles just can't happen.

It is, of course, theoretically possible that a consideration of Natural Law, even within a secularistic institution of higher learning, might have led him to some basic religious convictions. But it is unhappily true that, generally speaking, so far as our public colleges are concerned the Natural Law has existed only in order to be, as it were, repealed. And epistemology, which might have helped our young skeptic evaluate his approach to truth, has (like philosophy in general) become the tool of a mindless subjectivism which finds its greatest triumph in proclaiming the impossibility of

objective investigation and the nonexistence of eternal verities.

Put First Things First

To this type of mind, then—irreligious, proud, and pseudoscientific—truth has no easy access. But access, if difficult, is not impossible. My purpose here is to plead for a more realistic approach than is often observed; and I can best summarize my advice in these words: Put first things first!

To expect such individuals to be more favorably disposed toward the Church by inviting them, for example, to attend Mass is woefully naïve. Even if they attended, it would almost certainly be to come away with a well-fortified conception of the Mass as a superstitious mumbo-jumbo, particularly if they have the perspicacity to observe how many members of the congregation aren't even using the missal. (And the purely physical beauty on the occasion will hardly be enhanced if they receive the chill stares of parishioners around them because—logically enough—they have remained seated instead of rising, kneeling, and genuflecting with the rest.)

No, neither friendly invitations to attend Mass; the indiscriminate showering of Catholic pamphlets; nor ill-informed argumentation will convert these individuals who have been educated in all but that which matters most. Even the much-heralded "good example" (let's face it) will prove nothing to them. They know too many good pagans—and bad Christians.

A Promising Approach

Is there, then, no hope at the human level for these people? (I naturally assume the grace of God as a *sine qua non* of any conversion.) Yes, there certainly is. And, although I will not claim there is *only* one avenue of approach, I do hold there to be one very promising approach, if one that calls for individual apostolic effort of a particularly demanding kind. For those who have read this far it may come as something of a disappointment when I say that what I have in mind is "merely" the introduction of such individuals to appropriate books. Sounds easy, doesn't it?

But believe me, it is not. Or, if it is, you may be certain that the individual who finds it so is a Catholic of rare intelligence, education, and psychological sensitivity. For what is needed here is no hail-fellow-well-met thrusting of just any old book into the hands of just any old non-Catholic. What is needed is nothing less than the ability to perform at least five different and demanding tasks, and perform them well. These are: (1) to sense the existence of a high degree of *rapport*, religion aside, between another person and oneself; (2) to determine the *particular* avenue through which that person may best approach the Church; (3) to be familiar with a *particular* volume that may best display that avenue to the other person; (4) to introduce the man to the book in just the right

way and at just the right time; and, above all, (5) experience no diminution of faith, hope, or charity when one's friend or acquaintance fails to respond—either to the mention, or the reading, of the book—as one would have wished.

Not so easy after all, is it? (I certainly haven't found it so.) And perhaps that's why this form of apostolate is so unhappily rare. It's so much easier to leave it entirely up to the unbelievers themselves, to overworked priests, or to such a vaguely impressive force as "the Catholic press." But take it from one of the lucky ones who, by the grace of God and fortuitous reading, *did* stumble into the Truth "on his own"—such a policy of default will not win Catholics.

Complacent as I was in my own agnosticism, I was not so ignorant that, when the right books finally appeared, I did not profit from them. If only someone had suggested such volumes to me years before! But no one ever did. Had I not happened to be a very fortunate bookworm, I should probably be an agnostic still.

What about those who aren't bookworms to begin with?

Examples Cited

This has been a general plea, and not a detailed plan of action. But for what the information may be worth to those who are wondering just what kind of books I may have in mind for such stubborn cases as I have described, let me indicate a few examples:

James M. O'Neill's *Catholicism and American Freedom*—to counteract the pseudo-scholarship of Paul Blanshard and his ilk, who charge the Church with being a totalitarian force inimical to our democracy

C. S. Lewis's *Miracles*—to combat the nonsense that miracles are nonsense.

Arnold Lunn's *The Revolt Against Reason*—to reveal some of the gaping holes in the fabric of contemporary "scientism."

Ruth Cranston's *The Miracle of Lourdes* and John DeMarchi's *The Immaculate Heart*—for superbly detailed presentations of the modern miracles of Lourdes and Fatima.

Benjamin L. Masse's *The Catholic Mind Through 50 Years* and Waldemar Gurian and M. A. Fitzsimon's *The Catholic Church in World Affairs*—to show how truly catholic is the life of the Catholic Church.

Can and Do Influence

Books such as these (and I have named only a representative few of those now available) can and do influence the unbelieving products of our contemporary mores. And, to the extent that such books are read and digested, there will be a natural increase of particularly valuable Catholics who, having read and pondered, will have also taken the necessary steps to become formal members of Christ's Church. When, for example, a man has come to realize that God Him-

(Continued on page 402)

St. Paul Offers the Teacher Techniques

An analysis of three of the epistles of St. Paul is made in the light of current methodology. The result must have been a delight to the author as it will be for the teacher-reader.

PERHAPS THE MODERN Catholic educator can find in the epistles of St. Paul the key to new teaching methods. Are St. Paul's teaching methods used today? Would they meet the standards of modern pedagogy?

In a recent publication, Randolph Karch and Edward C. Estabrook have listed 250 modern teaching techniques. Among them are:

1. Commend good work and attitude of students.
2. Contribute constructive suggestions to improve instruction.
3. Look upon teaching as an opportunity for service.
4. Share your trade knowledge.
5. Live up to the expectations of the public.
6. Be honest.
7. Be friendly.
8. Be reliable.
9. Be tactful.
10. Be sincere.
11. Set a good example.
12. Stop disorder at its origin.
13. Make all reprimands with justice and tact.
14. Employ positive procedure.

Here, three epistles have been selected for a study of some of the methods of St. Paul, the teacher. It is proposed to investigate the Epistle to Philemon and the pastoral letters, I Timothy, I Titus in the light of current methodology.

The Epistle to Philemon

The epistle to Philemon may be better understood if its background is considered. At the time it was written slaves were not considered as persons. They had no rights before the law or in the eyes of their masters. Neither were they considered to have any moral obligations. In his letter from prison to Philemon, St. Paul begs him to receive back his slave, Onesimus, who has run away from him. St. Paul's use of psychology can be read in every line. What he says, and the way in which he says it, show his method of teaching:

Psychological approach. First, his use of the psycho-

logical approach is evident. He begins by praising Philemon. "May the sharing of thy faith be made evident in full knowledge of all the good that is in you, in Christ Jesus, for I had great joy and consolation in thy charity" (Phil. 1, 6-7). Then he goes on to say, "Though I am very confident that I might charge thee in Christ Jesus to do what is fitting, yet for the sake of thy charity I prefer to plead, since thou art such as thou art; as Paul an old man—and now a prisoner of Christ Jesus—I plead with thee for my own son (Phil. 1, 8-10).

Whether or not Philemon was quite as wonderful as St. Paul would have him think he was is not known. However, it does seem that St. Paul was trying to shame Philemon into taking back Onesimus. He adds, "I am sending him back to thee, and do thou welcome him as though he were my very heart. I had wanted to keep him here with me that in thy stead he might wait on me . . . but I did not want to do anything without thy counsel, in order that thy kindness might not be as it were of necessity, but voluntary (Phil. 1, 12-14).

Motivation

Secondly, he gives his "student" strong motivation. He appeals to some of the noblest motives—generosity, justice, faith, Christian brotherhood, and human dignity. "May the sharing of thy faith be made evident" (Phil. 1, 6). Share what you have. St. Paul tells him that he would like to keep Onesimus with him, but he feels he should send him back to Philemon for justice's sake. "I did not want to do anything without thy counsel" (Phil. 1, 14).

Teacher-pupil relationship. Throughout the epistle the personality of the teacher is reflected. The result is another teaching principle, good teacher-pupil relationship. St. Paul, the master, writes, "If therefore, thou dost count me a partner, welcome him as thou wouldest me. And if he did thee any injury or owes thee anything, charge it to me. I, Paul, write it with my own hand: I will repay it—not to say to thee that thou owest me thy very self. Yes, indeed, brother! . . . Trusting in thy compliance, I am writing to thee, knowing that thou wilt do even beyond what I say" (Phil. 1, 18-21).

It is Timothy, however, who has always been considered the "pupil" of St. Paul. St. Paul's first epistle to Timothy was written between St. Paul's liberation from the first imprisonment and his death. Scriptural commentators have declared that when St. Paul was released, he must have visited Ephesus, where he found

serious disorder caused by certain false teachers, and that his stay at Ephesus was short because he left Timothy to handle the situation. He has written Timothy precise instructions in this first epistle.

Example. First, it would seem evident that Timothy was young and timid and perhaps gave the impression of being incapable of undertaking his new duties, for St. Paul instructs him to establish his own authority. "Let no man despise thy youth" (I Tim. 4, 11). He goes on to tell Timothy that he must teach by example: "be thou an example to the faithful in speech, in conduct, in charity, in faith, in chastity" (I Tim. 4, 12).

Teacher background. St. Paul also realizes the value of a rich background for the teacher; he instructs Timothy, ". . . be diligent in reading, in exhortation and in teaching" (I Tim. 4, 13). Perhaps his most sound advice is that which follows: "Take heed to thyself and to thy teaching, be earnest in them. For in so doing thou wilt save both thyself and those who hear thee" (I Tim. 4, 16).

Individual differences. In the following section of the epistle, St. Paul instructs Timothy on certain procedures to be used in specified cases. He says, "Do not rebuke an elderly man, but exhort him as you would a father" (I Tim. 5, 1-2). "Honor widows who are truly widowed" (I Tim. 5, 3-4). "Let the presbyters who rule well be held worthy of double honor, especially those who labor in the word and in teaching" (I Tim. 5, 17). "Let slaves who are under the yoke account their masters deserving of all honor, that the name of the Lord and his teaching be not blasphemed" (I Tim. 6, 1-2). This exhortation is clear evidence that St. Paul would not have Timothy treat all his subjects in the same manner. Rather he is instructing him to allow for individual differences.

Virtues of a teacher. St. Paul does not forget the competition with which Timothy must contend. Therefore he goes on to encourage him and to instruct him with regard to false teachers. After telling him the offenses which false teachers fall into, he makes one final plea to his young pupil. "But thou, O man of God, flee these things; but pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of the faith, lay hold on the life eternal to which thou hast been called" (I Tim. 6, 11-13). Then St. Paul adds another admonition that Timothy should charge the rich to place their trust in God rather than in the uncertainty of riches, and teach them to be generous. Finally, he concludes, "O Timothy, guard the trust and keep free from profane novelties in speech and the contradictions of so called knowledge" (I Tim. 6, 20-21). He ends with the epistle with a prayer for his pupil: "Grace be with thee. Amen" (I Tim. 6, 21).

Catholic authors commonly hold that the epistle to Titus was written shortly after the writing of I Timothy in either 65 or 66 A.D. Both the religious situation in Crete and the mission of Titus are very similar to those of Timothy. In this epistle St. Paul gives him counsels and instructions to guide him in his episcopal office.

Authority. The apostle first expresses his trust in his disciple and specifies what is the mission Titus must fulfill. "For this reason I left thee in Crete, that thou shouldst set right anything that is defective" (Titus 1, 5). He admonishes him not to be afraid to rebuke those who follow wrong teaching, but he himself must teach the Christian life. "Do thou speak what befits the sound doctrine" (Titus 2, 1). Then, just as he taught Timothy, St. Paul teaches Titus, "Show thyself . . . an example of good works, in teaching, in integrity and dignity" (I Titus 2, 7). In the next verse St. Paul goes on, "let thy speech be sound and blameless, so that anyone opposing may be put to shame, having nothing bad to say of us."

In like manner he teaches Titus, "Thus speak, and exhort and rebuke, with all authority. Let no one despise thee" (Titus 2, 15). He advises Titus not to be too proud of his accomplishments, for, "We ourselves also were once unwise" (Titus 3, 3). Thus, Titus should sympathize with and patiently teach those who have not been so fortunate in the field of learning as himself. Again, he admonishes Titus, "Avoid foolish controversies . . . for they are useless" (Titus 3, 9).

St. Paul and the Modern Teacher

The methods used by the apostle of the gentiles do not seem out of date. Certainly the instructions and admonitions which he gave his disciples sound much like those given a beginning teacher in our own modern society. The young teacher of today is exhorted to contribute constructive suggestions, to improve instruction, to look upon teaching as an opportunity for service, to share his knowledge, to live up to the expectations of the public, to refrain from spreading rumors, to be honest, to be self-reliant, to be friendly, to be tactful, to be sincere. St. Paul's epistles show that he employed these very techniques some 1900 years ago.

On the subject of discipline, the modern teacher is taught to make all reprimands with justice and tact, to consider the student's mental and physical condition, to employ positive procedures. This would seem to be a very limited example of modern techniques, but it will suffice to show the similarity between modern techniques and those which St. Paul taught to Timothy.

Ever Drilling

St. Paul was ever drilling important subject matter. The epistles investigated show how specific he was in his instruction. He taught by example. He made allowances for individual differences. He was encouraging, patient, just. St. Paul in his day recognized, just as the world today does, the great value of the psychological approach.

Among all the teaching techniques used by the apostle, his first and greatest technique was Christocentrism. Christ was ever the center of St. Paul's teaching. His objective was to form Christ in souls.

How to Prepare Your Educational Press Releases

Holding to the axiom that good preparation of copy commands the respect of editors, the author goes into detail to show how to prepare good educational press releases. Mr. Reilly is a teacher of Latin. He has a B.S. in Education from New York University School of Education and he has pursued graduate studies at Columbia University and summer studies at the School of Classical Studies, American Academy in Rome and the Virgilian Society of America, Cuma, Italy. He is a past president of the Catholic Classical Association of Greater New York. In the present instance, he draws on his past experience as educational publicist for a parochial high school and for a professional society.

THE PROPER PREPARATION of educational news releases commands favorable responses from newspaper editors. Too frequently copy is prepared in such a way as to render it useless to the local newspapers and consequently to the school.

In writing the news release for the school, the publicist should follow the journalistic style of writing and learn the preferences of the various editors in regard to such matters as capitalization, punctuation, and the technique of leads. One finds that some newspapers prefer to capitalize the names of the seasons of the year while others do not. Some prefer to use the comma before the conjunction "and" joining two independent clauses; others prefer to omit it. Although placing the period inside the quotation marks has gained very wide acceptance today, still some newspapers continue to place it outside the quotation marks.

Moreover, some newspapers have favored expressions which the publicist can learn to accept and use despite the fact he may not agree with the grammatical structure. One local newspaper frequently favors a lead paragraph such as this simulated one (note the italicized portion):

Two students at Immaculate Conception High School, Main Street, have been awarded prizes in the school's annual science fair, *it is announced* by Sister M. Carmel, C.S.A., principal.

Although matters of capitalization and punctuation may seem trivial, they are part of the preparation of copy and when copy is prepared so well that it needs little or even no editing, the work of the copy editor is facilitated. In time the publicist's releases are recognized as regularly acceptable copy and command respect.

Relative Value of News

The educational publicist should also learn to recognize the relative value of news. Frequently he will deal with both the Catholic press and secular press. Very likely, particularly in larger cities, the secular press will be a daily publication. The Catholic press, on the other hand, will more probably be a weekly publication and will serve a wider reading audience geographically. The local secular press may serve a single city, while the Catholic press may serve a number of different cities in the diocese. The implications for the publicist is that what may be very good news copy for the local secular press loses that value for the diocesan press. For example, a list of names on the school's honor roll may prove very good copy for the local secular press because large numbers of the city's population have children attending the Catholic high school. But because the Catholic newspaper is published only once a week and serves a wider reading public, it must be more selective in its choice of copy. To the Catholic press a local honor roll is insignificant in the total picture. There is also the practical problem of a possible deluge of honor lists from hundreds of schools in a diocese.

The educational publicist needs also to develop a philosophy about the role of press releases in the total frame of community-school relations¹ and to recognize the various areas of activity which produce news. Understanding these matters is vital to good publicity writing, but to examine them here would be extraneous to the matter at hand.²

Recognizing the needs discussed above, let us now consider the actual preparation of copy.

The Axiom

Let this be the axiom: good preparation of copy commands respect of editors. To this end the following is directed.³

Copy should be submitted clearly typewritten⁴ on one side only of white paper, size 8½ x 11 inches. "Flimsies," that is copy on thin white paper, are never acceptable. Nor will any editor accept copy written with pen or pencil. Moreover, "clip sheets," printed matter that has been cut out and pasted on the release sheet should not be used. The release should be double or even triple spaced.

At the upper right hand corner of the first page the date of the release should appear thus:

For Release:

Wednesday, September 17, 1958⁵

Or Thereafter

The words "Or Thereafter" are added in order not to restrict release to a single day. If a release is not printed on a particular date, it may still be newsworthy for some time afterwards. Should space not be available one day, it could be another. Advertising, of course, is the factor which determines availability of space. If a newspaper has fewer pages than usual, it is not because there is a paucity of news, but because there is a paucity of advertising.

In the upper left-hand corner, two spaces below the release date, these vital data should appear: (1) name of school, (2) street address of school, (3) city and state in which school is located, (4) telephone number of school, and (5) name of person preparing the copy and his title. Each item takes a line; block style is used.

The heading is now complete, and the next step is to type the news release.

Leave Space for Headline

The first line of the release, indented, should appear about half way down from the top of the page. The space thus provided is for the editor to write his headline or to make other notations.

If copy runs more than one page, these measures should be taken: (1) number all the pages, (2) insert an identifying slug line at the top of all pages after the first, (3) type the word "more" at the bottom of each page before the last, and (4) end each paragraph on the same page on which it begins.

The pages should be numbered so that the newspaper office may be readily able to arrange the copy in sequence should the release arrive in disarranged form. Failure to number the pages may cause the release to be discarded. The word "more" at the end of each page before the last is needed so that the printer in the composing room may know that a page has been mislaid or lost.

Beginners writing press releases will need to be on the alert not to let a paragraph carry over from one page to another. The need not to do so is important.⁶ If a long release is divided among several printers, as it may be, it is easy to assemble the finished type if there are no broken paragraphs. If there are any, resetting may be required. Besides, a release in which each paragraph ends on the page on which it begins makes for professional style and appearance.

The release concluded, its end should be indicated by one of the accepted signals: (1) -30-, (2) ###, or (3) End.

⁵ Cf. Nevins, Rev. John F., "What Do They Know about Your School?" *Catholic Educational Review*, LV (December, 1957), 600-610.

⁶ Cf. Fine, Benjamin, *Educational Publicity*. New York: Harper & Brothers, 1951 (revised), 561 (with index).

⁷ This article is heavily indebted to Benjamin Fine, *op. cit.* (see especially Chapter IV) whose principles the present writer has himself used in practice for several years.

⁸ Mr. Fine states, *op. cit.*, p. 44, that although mimeograph copy is acceptable because of its legibility, reporters and editors pay more attention to clear typewritten copies marked "Exclusive," or "Special."

⁹ The date should be definite. Avoid such vague dates as "For Immediate Release," and "For Release on Receipt."

¹⁰ Cf. Fine, p. 48.

You Can Lead a Horse to Water . . .

(Continued from page 398)

self is present on the altar of every Catholic church, he will hardly need be urged to visit Him there. But the knowledge of Our Eucharistic Lord, as well as the realization of all the other truths of the Catholic religion, may well come as the result of some very carefully selected reading far away from any church building.

I have referred to the people I've been discussing as, potentially, "particularly valuable" Catholics. Souls are, of course, equally valuable in the sight of God; but from a purely natural standpoint, the kind of person described above is very likely to be worth all the trouble he will certainly give his patient proselytizer. For, once he has been disabused of the notion that there is an irreconcilable conflict between science and the supernatural, he is likely to develop a particularly keen appreciation of the *catholicity* of Catholicism.

As Apostolic Catholics

It is our duty, then, as apostolic Christians, to do whatever we can—in all humbleness, but without the false modesty which can serve as an excuse for a sinful quietism—to help these most difficult of all prospective converts to see what Catholicism really is. But, in our attempt, let us never forget the old adage which states that "you can lead a horse to water, but you can't make him drink." Only too often the inept enthusiast fails because he is too concerned with forcing the horse to drink—even before that reluctant beast has even glimpsed the water. Let us, therefore, keep in mind the basic truth that, once the horse has been led to water, he will probably drink of his "own" accord.

And, if there seems something ignoble, something undeserving of our best efforts, in merely leading these thirsting "horses" in the direction of the waters of salvation, let us beware of presumption—remembering that He who created humankind created it with a thirst which, ultimately, only He can quench. It is one of the greatest of our reflected glories that the Master of the Stables has granted us the privilege of serving as His voluntary grooms.

By SISTER M. BERNICE, F.S.P.A.
Marycliff High School, Spokane, Washington

The Christian Family Reads

The family is made interested in sharing their reading experiences, father with son, mother with daughter, and all with each other. This is done through talks given by high school girls who have prepared themselves.

Sister Bernice is a graduate of Loras College and has an M.A. from Marquette University. She teaches English and journalism and has done so also in schools in Wisconsin. She is a member of the Catholic Library and American Library Associations. She is also an advisory member of Gallery of Living Authors, Catholic Children's Book Club, and Catechetical Guild. Sister has contributed to various Catholic periodicals.

IN THE CONFUSION of today's busy world, it is important to remember that the foundation stone in tomorrow's fortress of civilization is the family. Much attention has been given to the negative side—divorce, juvenile delinquency, inadequate housing, and many other related problems.

A more positive approach urges a line of action which will contribute to the stability of family life. In a large measure the strength of the home rests on those features which the members of the family share with each other. A few years ago a prominent businessman, James L. Kraft, president of Kraft Foods, outlined a four-point program for parents to insure the stability of their homes. He expressed it simply in four words: work, talk, play, and pray together.

At Marycliff High School, junior and senior girls not only have worked on projects which helped them to become acquainted with children's books, but also shared this knowledge with parents through a series of talks in home and school groups, Altar Societies, Serra Clubs and other related groups.

Prepared Themselves, Resort to Tape Recorder

Girls who were interested in extending their own knowledge of children's books were encouraged to prepare themselves through a careful study of the attractive books in the field. They were encouraged to find books which would exemplify the four-point program outlined by Mr. Kraft.

After selecting the books which appealed to them, talks were prepared and the material arranged in a panel form. Early in the preparatory stages, material was recorded on tape so that each girl could unify her own contribution in relation to other speakers, as well as improve her diction and delivery. Every effort was made to make the talks convincing.

Books were found to help the family work together. In such practical fields as woodworking, metal work, and gardening, books can help fathers and sons to

work together. Likewise mothers and daughters will be interested in fields of flower arrangement, sewing projects, interior decoration, candle making, and many other womanly arts. They will be constantly getting new help from the countless books coming from the presses today.

As for families finding material to talk together, the girls pointed out what rich family discussions could take place over dinner tables with such amusing books as Robert Lawson's *Rabbit Hill* or Robert McCloskey's *One Day in Maine*. A book like *Pelle's New Suit* by Else Beskow can easily interest all members of the family, especially today with the vogue of weaving which has swept the country recently.

New Enthusiasms

For the family about to move to the country what new enthusiasms might be created through reading Virginia Lee Burton's *The Little House*. Little boys who read and enjoyed Mrs. Burton's *Mike Mulligan's Steam Shovel* will want to read *Mike's House* which really was inspired by an actual situation in which a little boy was so carried away with the first book that he was determined to go to "Mike's House—the Library" to find another by the same author.

What an opportunity for "family togetherness" is offered through the many attractive books on nature. Teachers and parents can well apply to American children the reflection made on Irish schools by Father Leen in his book: *What Is Education*:

The great evil of our days, the evil which is the root of many others, is that men and women have lost the art of finding joy and the resources of life in what is at their door. They are not trained to find satisfaction in the simple and wonderful things that God has made for their delight. They have eyes and they do not see what is made to gladden the eye and elevate the soul. They can neither enjoy themselves sanely nor entertain themselves in a natural way. For joy they can but substitute dissipation and distraction. They know not how to be still. They rush from the natural delights and pleasures which God offers them in nature, to the artificial and "canned" entertainment prepared for them by cynical and commercial-minded men. And to the education they have received must be assigned the fault" (p. 140).

It is important that parents explore the intriguing books available in the science field. Such an ordinary problem as how a mosquito stings becomes fascinating to parent and child when Mason's book on *Animal*



Girls of the Family Reading Group of Marycliff High School, Spokane, Washington. Girls from the school have been talking to groups of adults—men and women—on the important problem of encouraging reading in the home.

Weapons is studied. Other titles such as *Animal Homes* and *Animal Tracks* are just as delightful. Books on butterflies, birds, animals of all kinds as well as more books on trees and plants, are waiting on the shelves of every public library in the country.

Children who enjoyed Walt Disney's TV film on *The Vanishing Prairie* and *The Living Desert* will be happy to enjoy the books which are now available in these two titles.

And for the family who pray together what joy can be had from studying such a book as *With the Bible Through the Church Year* with exquisite art work prepared by the Beuron Benedictine monks, made available by the Pantheon Press recently. The book is planned so that appropriate readings from the New and Old Testament may be read for each liturgical season.

Books of Imagination

Though it is important for parents to explore informational books which hold interest of both parents and children, it is also imperative that books of imagination be furnished the mind to give scope and awareness to beauty and growth. Growth comes only through contact with something bigger than oneself—something to stretch the mind and give it direction. The adult may have some difficulty in remembering how he felt at eight, but he can recall it through watching a young child's enthusiasm over Lewis Carroll's *Alice in Wonderland*. One might say of "Alice" what A. A. Milne says of *The Wind in the Willows*: "It is the reader who is on trial, not the book." Because the child's appreciation of literature rests with the parents, they must plan carefully.

Will Encourage Love of Beauty

Good books will encourage a love of beauty. Children who have lived with the lovely picture books from

Beatrix Potter's *Peter Rabbit* to the Caldecott winner, *A Tree Is Nice* by Marc Simont, have had an aesthetic experience which will color their artistic experiences for life.

Adults tend to generalize about little children's preferences and prejudices concerning pictures. They say that children like strong colors, do not like black and white, and are not interested in design. The truth is that they like any picture which tells a story and does it well. The delicate water colors of Beatrix Potter appeal as well as the strong bold colors of Doctor Seuss.

Children have a natural interest in the rhythmic patterns of poetry. The child, like the poet, has an intuition of the truth that lies at the heart of all life. Agnes Repplier answers the question of what children enjoy: "Martial strains which stir the blood, fairy music ringing in their ears, half-told tales which set the young heart dreaming, brave deeds, unhappy fates, sombre ballads, keen joyous lyrics and small jeweled verses where every word shines like a polished gem. Young minds should not be stinted through mere prattle. A child's imagination surpasses his understanding. His emotions carry him far beyond the range of his intelligence. Enjoyment is the one measuring rod he uses."

If adults hope to increase the number of children who will enjoy poetry, it follows that poetry in which delight is present must be put within their reach. They must have A. A. Milne and Edward Lear and Hilaire Belloc "for fun," but they must also have Walter de LaMare's highly imaginative poetry as found in *Peacock Pie*.

Broaden Child's World

We must broaden the child's world. Books must be used to develop his sympathy and understanding and give him information on which his growing mind can go to work. From a self-centered child he must move toward an understanding of himself as part of the great world.

His appreciation of the Indian must increase through Ann Nolan Clark's *In My Mother's House*. He must gain an understanding of under-privileged children through Ellis Credle's *Down, Down the Mountain*, in which he comes to know that charity is a greater virtue than owning a pair of shoes. He must come to know the problems of the migrant worker's family through such books as *Blue Willow* by Doris Gates.

Father Gerald Vann, speaking to a group of priests at a study day in Chicago lamented the loss of religion, the loss of community, and the loss of natural roots. Because, he says, "everything comes to us wrapped in cellophane removed a fourth or fifth from its natural state, we shall become, psychologically speaking, wrapped in cellophane too."

In speaking of the loss of symbolism, especially in reference to folk and fairy tales he says: "We are

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Februa

By REV. JAMES E. SHAPPELLE

Assistant Superintendent of Schools, 5418 Moeller Ave., Norwood, Cincinnati 12, Ohio

State House Conference on Education

Here is reporting on Catholic participation in civic affairs as they relate to education both on the local level and state-wide as demonstrated in one State. In general, Catholic participation was sought and welcomed, even though the Conference centered its attention on public school education. The Catholic representatives could speak as interested parents and tax-payers. Indirect benefits followed from the experience of meeting with persons with different beliefs, backgrounds, and loyalties. Good public relations for Catholic education also resulted.

Father Shappelle also teaches educational psychology at Athenium of Ohio. He has an S.T.D. from Angelicum, Rome, and an M.A. from Catholic University. He has taught theology and education at Mt. St. Mary's Seminary and English at St. Gregory's Seminary.

THE OHIO SCHOOL BOARDS ASSOCIATION sponsored the State House Conference on Education for Columbus, Ohio, to stir up interest in public school problems throughout the State. As a prelude to the Columbus Conference, each school district in the State held its own conference, town meeting or open-forum discussion on education. The local meetings were composed of citizens and educators who discussed areas of teacher recruitment, curriculum, school finances, and school district reorganization. At the local meetings delegates were elected to represent the districts at the State House Conference which was held October 28, a week prior to the November elections.

Catholic Representation Sought, Welcomed

Since the whole purpose of the Conference on both the local and the State levels was aimed at bringing the problems of the public schools before the people of Ohio, there was no intention on the part of the Conference planners to discuss the over-all picture of education in Ohio. For that reason no special consideration was given to the needs of the private and parochial schools. In many districts, however, where Catholic schools are fairly strong, Catholic school representation was sought and welcomed. In some areas, sad to say, no invitation was extended to representatives of Catholic schools to have them participate in the planning sessions of the local meetings.

The local meetings, although public-school oriented, became a challenge to the civic-mindedness and apostolic bent of many Catholics in the Archdiocese of Cincinnati, who found the following reasons for participating:

- (1) As tax-payers Catholic citizens are interested in their investment.
- (2) At least 90,000 Catholic boys and girls are in Ohio public schools.

(3) Since the majority of the future citizens and public officials of Ohio are now students in public schools, Catholics are justifiably concerned about public education.

(4) Catholic schools will probably get more favorable attention if Catholics themselves show interest in the public schools.

Another important justification for Catholic participation in the Conference lies in the fact that an honest study of educational problems in Ohio is impossible, if Catholic schools are overlooked. Any meeting devoted to public school problems must consider the extent of Catholic education, before any realistic conclusions can be drawn. The ability or inability of Catholic parents to provide for the needs of their Catholic school children in the next decade will greatly influence the public school picture in Ohio.

Private and Parochial Contribution Must Be Considered

Unfortunately, there are still many people who identify American education with the public schools. Even so, the important contribution made to education by private and parochial schools must be considered, if any objective, honest analysis is to be made of the present educational facilities and future resources in the State. Hence, parents who have chosen to send their children to private and parochial schools were more than justified in taking part in a Conference sponsored by the public schools for the discussion of public school problems.

There were several advantages for the Catholics who participated in the local meetings and in the State Conference. Their greatest advantage lay in the opportunity given them to express their viewpoint as parents on educational matters. They were not "sound off" any particular Catholic policy on education; they were merely expressing the outlook of parents. There is a certain advantage to be gained when Catholics show their interest in public education in their roles of parents, citizens, and taxpayers.

Gained Experience

Catholics who attended the meeting also gained the experience of seeing how enthusiastic non-Catholics are for the public schools. The Columbus Conference enlightened many Catholics as to the methods used by a State association to whip up enthusiasm

for the schools. Perhaps there was some small gain from Catholic participation when Catholics were able prudently to point out the contributions Catholic schools are making to Ohio education.

In a few districts Catholics took the initiative for planning the local meeting. In one district a Catholic layman invited himself to a small preliminary planning session and found himself elected general chairman of the district meeting. In other districts Catholic participation saved what would have otherwise been a poorly attended meeting.

Catholics attending the conferences were notified by the Education Committees of the Councils of Catholic Men and Women that they would meet persons with different beliefs, educational back-grounds, and loyalties. No good would be accomplished, it was pointed out, if Catholics attended with a desire to argue, or with a chip-on-the-shoulder attitude, or with a persecution complex (as for example, "Why doesn't the State do something for us?").

Attentive, Sympathetic Listening

Catholic participants were directed to listen attentively and to be sympathetic with the needs of the public schools. It was hoped that Catholic education could be shown to be not just the same as private education, but also as a kind of public education, since it is available to many who cannot pay for it.

At some of the local meetings mimeographed sheets, showing the contributions made by Catholic schools to the community, were distributed. The following contributions to education were listed:

1. Catholic schools stress moral, spiritual, and cultural values.
2. Catholic schools are interested in good citizenship, public morality, and in the economic and social adjustment of Catholic students.
3. Catholic schools are democratic expressions of parents' rights to choose the kind of education they think is best for their children.
4. Catholic schools represent a considerable financial savings to the community. By having their own schools, the Catholic citizens of Ohio contribute the equivalent of \$83,200,000 a year to education. This is in addition to what they pay in taxes for the support of public schools.

Grass-Roots Public Relations

The Catholic men and women who attended the conferences were urged to report their impressions to their parish societies. Since so many Catholics confessed that their eyes were opened by their contacts with public school people, it is safe to assume that Catholics who never attended such meetings would be in for an even greater awakening by hearing about the proceedings of the town meetings. Once Catholics realize that educational meetings are not such mysterious conclaves, once Catholics realize that public school people are no different from other people, then our Catholics will be in a better position to serve as grass-roots public-relations agents for Catholic schools.

The Christian Family Reads

(Continued from page 404)

losing our roots in the universe as a whole. We are losing the pattern of life. We are losing all that the ages of humanity has expressed—its dreams, its ideals, its wisdom. All through history we find stories, legends, myths, perilous journeys through the forest, through waters, through caverns, through darkness to meet dangerous dragons or a serpent . . .

"Because we are losing these symbols we are losing our understanding of the symbolism. For example, people confronted with the problem of pain and suffering in their own lives have no equipment with which to deal with it. They can only reel or try to escape. They have no idea that the journey can be a creative thing."

Childhood of the Race Itself

Through folk and fairy tales, children must come to know the childhood of the race itself. These stories have a freshness and a beauty, a wonder and a terror which enchant as the tales unfold. Lovely editions of such books as the *Illiad* and the *Odyssey* are available for young children. This year beautifully illustrated classics such as the *Fables of La Fontaine* and *Cinderella* are available in attractive editions designed and illustrated in France and Italy. In special deluxe editions printed in Italy four titles will be available: *Snow White and other stories*, *Tales from the Arabian Nights*, *Tales from Hans Andersen*, and *The Adventures of Pinocchio*. Grosset and Dunlap have arranged for a special exclusive printing for the United States.

The child's first steps in world citizenship is guided through stories of peoples around the world. No matter what the differences of race or color or religion or food habits, children will be quick to learn that their hearts beat with the same fear or love or anger as the children in the books they read.

Parents as well as teachers may well consider seriously a statement made by Frank Sheed: "The test of one's mind is what is in his mental landscape. And it is not even enough that we should see the same things as other people plus the things the Church teaches. Even the things that we and they both see will not look the same or be the same; because what the Church teaches affects even the things already in the landscape, the things of ordinary experience. It is like a physical landscape at sunrise: it is not that you see the same things that you saw before and now find yourself seeing the sun as well. You see everything sun-bathed. Similarly it is not a case of seeing the same universe as other people and then seeing God over and above. For God is at the center of the being of everything whatsoever. If we would see the Universe aright, we must see it God-bathed."¹

The family that reads together, even as the family who prays together, will stay together.

¹ *Theology and Sanity*, by Frank J. Sheed, Sheed and Ward, p. 9.

Time Out To Think

A teacher shows the method she used to train high school students to meditate.

Sister Mary Esther teaches English and journalism at the college, having taught for many years at Sacred Heart Academy, the last seven of them as principal. Sister is a graduate of Mount St. Scholastica College and has an M.A. from St. Louis University having also pursued graduate studies in education at Marquette University.

THE CATHOLIC TEACHER, striving to train her students for a happy time and a happy eternity, immerses herself in remedial reading programs, patiently insists on neatly-written assignments, and tries to help her students to meditate. Experts of all kinds are ready to direct her on the first two points, nor is there lacking advice on the third. Yet always the principles must be worked out in individual practice; and, after we have read all the books, perhaps the thing that helps us most is the experience of others who have tried, and, let us say, have not totally failed.

Over the several years that I taught religion to high-school senior girls, we worked out a plan of meditation that I think has merit. In its general features it is adaptable to any high-school group.

A daily fifty-minute period was set aside for religion class, and a widely-used religion series¹ was the basic text. After a week or two of re-orientation, review, trying to see religion as a whole, and just generally getting settled down, we were ready to begin serious work on the various units of study the text presented. The first of these units considered the Blessed Virgin Mary and included the study of the rosary. This fact provided a good introduction to the idea of meditation.

Not Wholly New Idea

Naturally, meditation was never a wholly new idea to the class. Throughout their high-school course, and in many cases in the elementary school, they had heard about meditation and had tried to practice it. Unfortunately, however, unless the students are Sodalists and faithful to their rules, meditation has during the summer pretty much lost out in the competition against vacation jobs, swimming, attending parties, and sleeping. So, if we are not starting from scratch, it often seems like it.

Yet senior girls, some of whom will be getting their engagement rings before their high-school diplomas—or not long after—take a serious interest in meditation.

The real business of life is just around the corner for them; and whether it's college, marriage, convent, or career, most of them want to be good mothers or nuns or nurses or secretaries or college women. With a little help they can readily see the place and the value of mental prayer in their lives. Sodalists especially should know these values.

Because seniors are likely to think they know all about the rosary (I am amazed each year to find some cradle Catholics who cannot name the fifteen mysteries), presenting its study with the emphasis on "thinking in the heart" while praying with the lips is effective. After a review of how to say the rosary, establishing the fact that meditation on the mysteries is integral to its recitation, we begin to use a few minutes at the beginning of each class period for meditation in place of the prayers regularly said. The class remains seated and relaxed; we make the signs of the cross together; I read a few reflections to them. The group is silent then, each pursuing her own thoughts. After two or three minutes, I make the sign of the cross again, aloud, and the class proceeds with other aspects of the unit.

We use several days for reflections on the sign of the cross, the Apostles' Creed as an act of faith, the Our Father and the Hail Mary and the Glory Be. After that we are ready to begin the mysteries.

Booklets Plentiful

Booklets designed to help the Catholic meditate on the mysteries while he says his rosary are numerous. Any one of these, or several, or the teacher's own ingenuity may supply the reflections for each mystery. I used an adaptation of the method proposed by Rev. Paul R. Milde, O.S.B.,² a method which combines meditation on the mystery with meditation on the words of the Hail Mary. In the first part of the prayer, for example, he concentrates on the words: "The Lord is with thee," and reflects on how Jesus is with Mary in that particular mystery. In the response, concentration is on "Pray for us sinners, now," and he makes petition for those graces which the contents of the mystery suggest.

Again I read the reflections, this time first on the Hail Mary, then on the Holy Mary, pausing after each for a few minutes' silent prayer. One of the students, who has volunteered ahead of time, then leads the mystery and the class answers in unison. The next day we take the next mystery.

Suit Length to Circumstances

Shall the teacher give her own reflections, or shall she ask members of the class to write them and give them? How much shall she say? How long a time shall she allow for actual meditating? These are questions that can be answered only in the individual circumstances. The teacher will know her class. It will be better to prepare the material herself than to risk poorly prepared and presented material by a student. The time for actual meditating may usually be increased as the students become more accustomed to it; yet there are days when the teacher will sense that one minute is better than five. On these days, although she has a dozen ideas ready to present, the wise instructor will limit herself to one or two.

By the time our program has gone this far, counting out one day each week for the chaplain's instructions and another for an all-student Mass, we have reached the end of the month of the rosary. Do we then forget about meditation? No; rather we expand the program.

Next, the Beatitudes

One of the specific objectives of the text asks the student to form a "plan of life." Advent, the beginning of the liturgical year, is in the offing, and this seems a good time to give consideration to what one's future, both immediate and the more remote, should be like, spiritually speaking. So we begin a study of our Lord's own blueprint for a Christian, the beatitudes. With it we take a more extensive study of meditation as such, and again we use the first part of the class period—from five to fifteen minutes—for our mental prayer.

The plan of meditation as we used it included three parts: preparation, the meditation itself, and the conclusion. Preparation included setting the scene and asking for a particular grace. The body of the meditation was made up of four ideas: consideration of the meaning of the subject of meditation; personal application; acts of love, sorrow, gratitude, petition; and a resolution. The conclusion was a brief prayer of thanksgiving, a brief petition for help, and a choice of an aspiration to say several times during the day.

Soon Students Prepare Meditations

The pattern is familiar to any religious teacher. In the beginning I prepared these meditations myself, but soon the students themselves were doing them. Choosing as topics the beatitudes, the Gospel stories of the Sundays, the events of the Christmas season and of the Passion, and following the outline I had given them, they produced some very creditable work.

Not every class had its meditation periods, but we used these incidents from the life of our Lord intermittently until Lent. During Lent the students used either their daily missals, taking the Gospel of the ferial Mass, or a special booklet of Lenten meditations.³ After Easter during the short meditation period in each class the student was left to her own devices as to subject

matter, although occasionally I would suggest something appropriate to a particular feast or saint's day.

How much this helped the students I have no means of knowing. A student's spiritual life is too personal a thing for a teacher to try to evaluate. I could only try to help them to learn a little better to pray. As they reflected on the things of God in those few minutes of class, I too prayed: prayed Mary to fill their young hearts with the love of her Son; prayed Jesus to make them good and pure and true, and to keep them so through all the years ahead of them.

Sample of Student Meditation

Meditation: Third Joyful Mystery: The Nativity:

Hail Mary, full of grace, the Lord is with thee: He is with you, Mother, visibly . . . the God who has all power within Himself, who has all heaven at His command, is in your arms, a helpless, an adorable Babe . . . the shepherds come to adore, and the Child they worship is your Son . . . the Magi bring their precious gifts . . . but the greatest gift ever given anyone is God's gift of His Son to sinful mankind—a gift that came to us through you, dear Mother . . . blessed are you among women, and blessed is the Fruit of your womb!

Holy Mary, Mother of God, pray for us sinners, now that as Jesus was willing to take upon Himself our suffering in order that we might be close to God, so we may be willing to give up the things of earth . . . that in frequent Communion we too may have Jesus most intimately with us . . . that we may be considerate of others, loving them for Jesus' sake . . . pray for us sinners now—and at the hour of our death.

¹ Right Rev. Msgr. Clarence E. Elwell, et al., *Our Quest for Happiness*. Chicago: Mentzer, Bush & Company, 1951.

² Rev. Paul R. Milde, O.S.B., "Bring Your Rosary to Life." St. Paul, Minnesota: Catechetical Guild Educational Society, 1944.

³ Francis Friedel, S.M., "A Penny for Your Thoughts?" Dayton: Mount St. John, 1944.

A successful Book Fair was held under the direction of Sister M. Frances Therese, I.H.M., teacher librarian at St. Mary School, Mount Morris, Michigan. Assisting her were Mrs. C. Rakowski, Mrs. B. Green, Mrs. E. Lau:in, and Mrs. A. Hannon.



By REV. G. H. GUYOT, C.M.

St. Thomas Seminary, 1300 S. Steel Street, Denver 10, Colorado

The Story of the New Testament

The Epistle to the Colossians

One of four epistles written by St. Paul while in prison in Rome, this epistle was intended to encourage the Colossians to greater efforts in the practice of their faith and to point out to them the rightful place of Christ as head of the Church. This is a continuation of the article begun in November 1958.

Father Guyot is professor of Sacred Scripture and fundamental dogma at St. Thomas Seminary. After completing his training at St. Mary's Seminary, Parryville, Mo., he took his licentiate in sacred theology at The Angelicum, Rome, followed by Studies at the Pontifical Biblical Institute, Rome. His memberships include the Catholic Biblical Association and the American Oriental Society. He is a member of the executive board of the NCEA. He is the author of *Scriptural References to the Baltimore Catechism, In the Footsteps of Christ and From the Pulpit of the Cross*.

There Remains Christ

St. Paul had just told the Colossians that they should not allow themselves to be led astray from Christ; now he tells them, that, since they "have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God." Their hopes are with Christ glorified, so should their lives and their actions and their thoughts be with Him glorified in heaven. As Christ came forth from the tomb and no longer lived the life that He had before His resurrection, but now He lived "above" the earth, so should the Colossians, now baptized, put behind them their former way of life, and live now "above" the earth, that is, above the desires of the flesh, the wants of mere human nature. Yes, St. Paul was no theorist; he knew only too well that his readers were still in this world and were living on this earth. Hence they needed to "mortify your members, which are on earth." Before baptism many of them had led sinful lives, now however let them put away their former sins, such as anger, wrath, malice, and so on. They are to throw away their old habits as they would throw away an old garment; they are to clothe themselves with new habits, and live in accord with their new life, received in baptism. This new life calls for a perpetual renewal of themselves "according to the image of (their) Creator." By living their Christian lives the Colossians will become more and more like unto God in the inner sanctuaries of their souls. As there is but one God, so there is

but one Christ, so there can be but one "image" of God; hence all racial differences are swept aside in the Church, all social distinctions are gone, all religious divisions have disappeared, there remains Christ who is "all things and in all." What a passage to be meditated upon in these days of nationalism, racism, and religious-isms of all sorts and kinds (Read 3, 1-11)!

Have Charity

Now that the Colossians had been stripped of their old vices by baptism, they were not to be "naked." They should clothe themselves with the virtues of Christ; as Christ was the chosen one of God, so are they. As Christ was merciful, kind, humble, meek, and patient, so should they be. Christ had taught mutual forbearance, he had insisted on the necessity of forgiveness, for his Father forgave men their sins, so the Colossians should bear with each other, they should forgive each other. Christ had taught that charity is the greatest of all the virtues; when asked what was the greatest commandment, He had responded; "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, with thy whole mind," and "Thou shalt love thy neighbor as thyself." He had said that these two commandments are the whole law and the prophets. St. Paul paraphrases that by saying ". . . above all these things have charity, which is the bond of perfection." Charity unites one to God, it unites one to the members of the mystical body, it unites all the virtues together and makes of them a perfect whole. Where there is charity, there is peace, for charity means union, and union means peace, harmony. How thankful the Colossians should be for all the blessings and graces of God. They have received the gospel, then let them pass it on to others "by psalms, hymns, and spiritual songs, singing in your hearts to God by his grace." By their hymns of praise, by their psalms of thanksgiving, by their songs that rise from the joy of their spirit, let them show that they have the gospel of joy in their hearts, and let them teach others this gospel. Let everything be done for and in Christ (Read 3, 12-17).

From Belief to Practice

If ever a man could say much in a few sentences, that man is St. Paul! Note in the verses of chapter

three that have been read so far how many virtues, how many ideas, how many references to God and Christ, are to be found. Note too how St. Paul has passed from belief to practice, from faith to conduct, from doctrine to action. The basis of the Christian life is faith, doctrine, belief; from that basis should flow practice, conduct, and action. It was because the Colossians were Christians that they should practice these virtues, and that they should conduct themselves and act as Christians.

St. Paul now turned his attention to the members of the church at Colossae in so far as they were wives, husbands, children, fathers, slaves, masters. He has a section similar to this in the epistle to the Ephesians; in the latter he is longer; in this however he is brief and to the point. He has but one counsel for the wife: let her be subject to her husband, "as is becoming in the Lord." In the family group the wife has the second place, for the husband is the head of the family. Christ himself was subject to his parents, so wives should be subject to their husbands; or perhaps a better comparison would be: as Christ was subject to his heavenly Father, so should wives be subject to their husbands. Husbands are to love their wives; if they do, they can never have bitter or harsh feelings towards them. (This is developed to greater length in Ephesians, hence our comment will be found in that epistle.) Children have the obligation of obedience to their parents; God had given this command, and to fulfill it is to please him. Fathers should treat their children with love and consideration, they should not

be harsh or domineering, lest their children feel that they can never please them, and so become discouraged. What a psychologist Paul is! It is very difficult to see God's will in obedience to a harsh parent; it is not easy to spiritualize obedience when discouragement seeps into the soul because of the failure of the parent to appreciate the position of the child.

Brief in Treating of Masters

St. Paul lived in a society in which slaves were everywhere; many of them had become Christians, and so had their masters. The ideal would have been for the slaves to be freed; as a matter of fact, not only the ideal, but justice, social justice, demanded that they be freed. So did the principles of Christianity. But such action would have caused an upheaval of society; it would have shaken the very foundations of the Roman empire. Prudence then demanded that slaves remain as slaves, for the time being. As slaves they served a human master, but as Christians they were their equals. As Christian slaves they should obey their masters with the intention of pleasing God; they should work primarily for their heavenly Master, not for their earthly master, yet they would work for the heavenly Master by working for the earthly master. They were to "serve the Lord Christ," to be his slave. With regard to the masters St. Paul was brief: they were to treat them justly and fairly, "knowing that you too have a Master in heaven." This brevity is to be found in Ephesians as well as here; did St. Paul show thereby that he thought Christians who still held on to slaves were not living the Christian life as they should? That they should be tolerated? That they could be Christians while masters, but that it would be more in accord with Christ to give up their slaves (Read 3, 18-4, 1)?

Once more St. Paul wrote for all the Colossians; he no longer selected groups, but he wanted to tell all to "be assiduous in prayer." He desired prayers for himself and his companions; especially should their prayer be for his freedom that he might be able to preach the gospel to better advantage. The Colossians were living in a pagan atmosphere, they came in daily contact with those outside the household of the faith; "walk in wisdom as regards outsiders, making the most of your time." As salt seasons food, so let wisdom salt their speech, so as to make it attractive to any one who questions them about their faith (Read 4, 1-6).

Leaves Rest to Tychicus

St. Paul is coming to the end of his letter. There are other things he could write, but he would let Tychicus, "our dearest brother and faithful minister and fellow-servant in the Lord," tell them about these things as well as about St. Paul and his imprisonment. At the same time Tychicus was to find out how the Colossians are doing; he was to comfort them by his words of encouragement as well as by words from St. Paul himself. Accompanying him was Onesimus, the run-



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away slave, who was carrying his own letter to his master; this is the epistle to Philemon, a literary gem of delicacy and of tact as well as of Christian diplomacy and charity. There were others with St. Paul, who were known to the Colossians; greetings were being sent from them: Aristarchus, "my fellow-prisoner," St. Mark, the writer of the second gospel, who may soon arrive in Colossae, if St. Paul is able to send him, and Jesus, "who is called Justus." These men were of Jewish blood; they alone were St. Paul's companions from the many Jews in the Church. Greetings came also from Epaphras, who had preached the gospel to the Colossians, and who had come to Rome to tell St. Paul of the condition of the church there. St. Paul eulogizes him as a missionary who has labored "much for you and for those who are at Laodicea and at Hierapolis." Greetings also came from St. Luke, "our most dear physician," the companion of St. Paul, and the author of the gospel and the Acts that bear his name. Lastly greetings were sent from Demas; later St. Paul was to write sorrowfully that "Demas has deserted me, loving this world. . ." (Read 4, 7-14).

St. Paul had greetings for the Christians of Laodicea, and particularly for Nympha "and the church that is in his house." In the early days of the Church, before special buildings could be constructed, services were held in the homes of one or more of the more prominent or wealthier or more charitable Christians. Nympha was one of these and he was honored to have the church in his home; so was Archippus, as is noted in the epistle to Philemon. This last named Christian came in for special mention by St. Paul; he was to look "to the ministry which thou hast received in the Lord, that thou fulfill it." What this was is not mentioned, but it is possible that he was in charge of the church in Colossae during the absence of Epaphras.

Read and Pass On

St. Paul wanted his letter "read among you" and then it was to be carried to the church of the Laodiceans, where it was read. This shows how the letters were circulated; in due time copies would be made, and so more and more Christians would be able to hear St. Paul's words. There is also a letter "from Laodicea." This is somewhat puzzling. We have no letter addressed to the Laodiceans in the canonical list of Pauline epistles; although there is mention of one in the early Church; this letter was never accepted as canonical. It is possible that St. Paul was referring to the epistle to the Ephesians, for as the scholars note, the letter is "from Laodicea," which does not necessarily mean that it was addressed to the Laodiceans. (This we shall discuss more at length when treating the epistle to the Ephesians.) (Read 4, 15-18.)

St. Paul now takes up the pen. "I, Paul, greet you

by my own hand. Remember my chains. Grace be with you. Amen." It is short, perhaps because the sheet of papyrus or parchment was almost full and he did not have room for any more. These words are his personal signature; the chains were the sign of his love of Christ.

So ends the epistle of the headship of Christ. Written either shortly before or shortly after was the sister epistle of the Mystical Body; the two should be read together, for as the head cannot be separated from the body, so neither can Christ be separated from his Mystical Body. Neither should these letters be separated, for they complement each other.

Summary

AUTHOR: St. Paul, an apostle of Jesus Christ by the will of God. St. Paul was in prison when he wrote.

TIME: Towards the end of the first Roman captivity of Paul. 63 A.D.

PLACE: Rome, where St. Paul was imprisoned.

LANGUAGE: Greek, the common language of the time, especially the common language of communication in professional and commercial circles.

OCCASION: While St. Paul was in prison, Epaphras who had established the church in Colossae came to Rome and gave a report on the condition of the church. The good "side" of the report was that the Colossians revered St. Paul; they were steadfast in the faith and were walking in the way of Christ. Yet they needed encouragement for there was always the pull of their old habits and of their pagan atmosphere. The bad "side" of the report was the presence of deceivers, men of persuasive words, men who taught in accord with human traditions and the elements of the world, but not in accord with Christ. These deceivers were trying to persuade the Colossians that they should practice certain Jewish rites, that they should worship angels, that they should take upon themselves certain ascetical practices. There was a claim of special knowledge on the part of these deceivers. The danger was evident; in particular these teachings denied Christ His rightful place and showed that there was not the proper realization of Christ and His relation to the world.

PURPOSE: St. Paul's purpose was to encourage the Colossians to greater efforts in the practice of their faith, to point out to them the rightful place of Christ as head of all things and in particular as head of the Church; at the same time St. Paul also warned his readers of the errors that were being taught.

STYLE: The style is typical of St. Paul: long sentences, involved ideas, forceful expressions, "hanging" phrases. So similar is the style and so similar is the content of the epistle to the Ephesians that there can be no doubt both were written by St. Paul, and that they were dictated about the same time.

Geography with a Catholic Flavor

Over ten years ago the assembled Catholic Bishops of the United States warned us of the perils of secularism. Their words also stated the goal of Christian education: "Human life centers on God. The failure to center life in God is secularism—a most deadly menace to our Christian and American way of life. To combat secularism the individual Christian must get the full vision of Christian truth."

Now what is this "full vision" of Christian truth of which the bishops speak? The answer to this question will give us a clear proposal of the nature and goals of Christian education—an education that prepares us for reality as it truly is, for life as it has come from God. Hence the aim of this and a preceding article is to show that modern geography can be taught with that flavor which emanates from Catholic principles and beliefs so that the individual Christian child may receive the full vision of Christian truth. This concludes the article begun in December 1958 issue.

Man a Superior Being—His Needs

Man as a superior being.—When God created the earth, He adapted it in a marvelous manner to our various wants. As we were made for God, so all things were made for us to teach us to admire His perfections—His wisdom in the starry worlds above, His providence in the earth's fertility, His goodness in all things that serve to help us glorify Him. To use these things well and to be master over them, God not only gave man physical life, but endowed him with an immortal soul. By his will and understanding man rises superior to all other earthly creatures, and exercises over them that dominion which God gave to Adam in the Garden of Eden. Then all nature, animate and inanimate, was to work in harmony with man. But after Adam's sin he was doomed to labor and toil, and only by the sweat of his brow could he wrest from nature the necessities of life.

Power to Adapt

Man's power of adaptation to environment. Man has fulfilled this duty of work imposed upon him by engaging in various occupations, the chief of which are worthy of study. He has power to suit his activities to the varied circumstances in which he finds himself. Wherever any creature can exist on land there man can live; for his capacity to clothe himself, and his ability to employ fire enable him to resist cold. The power to think, to reason, to plan, to invent, with which God in His wisdom has blessed him, gives him control over land and sea and sky. He can cross barriers that confine other creatures. He can master nature and make the elements serve him. The older the human race becomes, the more it learns to develop and apply to its welfare the means which Almighty God has so bountifully provided.

Man makes servants of the animals. After God had created the birds, the fishes, the beasts, and the other brute beings, He made man to His own image and likeness, and gave him dominion over all these creatures. At once man took to his use the animals God had given him. He began to tame the beasts of the field and to care for the flocks on which his sustenance depended.

Man as a farmer. Though God had placed upon the earth every kind of tree and herb and root for man's use, in His wisdom He decreed that man should care for them and cultivate them in order to insure for himself and the creatures necessary for his subsistence an abundance of food in the future. Thus man became a farmer.

Husbandry. Herding is a branch of farming. It consists in grazing domestic animals upon land that yields forage without cultivation.

Irrigation; Lumbering; Mining

Irrigation. Plants cannot live without water. No matter how rich the soil in plant food, the plant cannot obtain that food unless it is dissolved in water. In some parts of the earth there is so little rain that the land is barren. Much of this barren land would bear heavy crops if its soil could be kept moist.

Early in the history of the human race it was found that this could be done by leading water from rivers through channels and letting it soak into the ground. Many thousands of square miles of land have been made useful by this process. This method of watering land is called *irrigation*.

Manufacturing. By the use of fire and tools man prepares and improves material for food, clothing, and shelter. This work of combining and transforming materials is called *manufacturing*. The substance from which anything is made is called material. Raw material comes from the farm for food, clothing, and shelter. It also comes from the forest for shelter and other purposes. From the farm, forest, and sea come materials that have life or have had it. Such material is called organic. Raw materials come also from the earth, mainly from mines. It is without the organs of life and is called inorganic.

Lumbering. The products of the forests are useful to man in many ways as materials. In countries where coal is not to be had, the wood of trees is used for fuel. More commonly the trunks are used for lumber, such as beams, joists, planks, and boards. Forests also

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furnish materials for many other purposes besides the making of lumber. Some kinds of wood, when ground and made into pulp, are material for paper. Certain kinds of pine trees yield turpentine, rosin, pitch, tar.

The sap of the maple gives sugar, and the bark of the hemlock and oak is used in tanning hides. Dyers of calico and other cloths extract coloring matter from certain hot belt trees; and in the hot belt are found trees and vines from which rubber is obtained.

Mining. All inorganic materials used by man are taken from the earth. Among them are iron, copper, lead, silver, gold, and other metals, together with coal, salt, sulphur, and many kinds of stone. Metals are generally found in streaks or layers mixed with rock. Rock in the earth that contains metal is called ore. The pits and holes that men dig in the earth to obtain ore and coal are called mines; the men who work in them are called miners; and the industry is called mining. Materials dug from the earth are called minerals. Clay, sand, and rock are minerals. The places where rock is taken from the earth are called quarries.

Fishing. Man seeks for food and other material not only on the farm, in the forest, and in the mine, but also in the sea. Gathering fish, sponges, or other material from the sea is called fishing.

Fish are taken in the shallow water in many parts of the world as along seacoasts, and on plateaus that rise from the sea bottom nearly to the surface. There are such water-covered plateaus off the coast of New England and Newfoundland that are famous fishing grounds. Cod and herring are the chief catch. Mackerel, haddock, and halibut are valuable, as is the salmon, a fish that is caught in rivers which it visits yearly. Thousands of men are engaged in the fisheries and in the packing and canning of fish.

Commerce; Transportation

Trade or Commerce. Each man in his line of productive work, whether it be farming, mining, fishing, lumbering, or manufacturing, produces more of his kind of material than he needs for his own use; but there are various things he does not produce himself. In order to obtain these, he exchanges his surplus products with others who do not produce what he does, and thus all are benefited. Such exchange of goods is called trade or commerce.

Many men adopt as their business the exchanging of goods for other people. They buy surplus goods from some and sell them to others at higher prices than they paid for them. To the cost of the goods they add their expenses, such as rent, light, heat, telephone service, salaries, and business taxes, etc. The total they subtract from what they receive for the goods. The difference is their profit. Such men are called merchants.

Transportation. Commerce between different regions leads to much carrying of goods across lands and seas. To transport means to carry across. Many thousands of men are engaged in the business of transporting goods. This is called transportation. There

are many ways of transporting goods: Savages carry them on their backs. Animals and wagons are used in some countries. In countries which are more advanced, most of the carrying is done by canals, ships, trucks, steam and electric railroads, and also by airplanes. Goods so carried are called *freight*. Pipelines are used, today, to carry oils and gas many thousands of miles.

Catholics have played a prominent part in the development of transportation. DaVinci invented canal locks 400 years ago.

The steamship and the railroad have been perfected from the inventions of Catholics. And the electric railroad has been made possible by the storage battery of Gaston Planté and the dynamo of Zénobe Gramme, both Catholics of the 19th century. The airship and balloon are applications of the principle discovered by the first aeronaut, Bartholomew Gusmo, a Catholic priest in 1709, and first put into practical application by a distinguished French Catholic scientist, Joseph Montgolfier in 1783.

Communication

Communication. To trade with one another men must converse or communicate, even if they are far apart. In civilized countries there are mail systems. For quick communication there are telephone and telegraph lines, radio and television. The telegraph invented by Samuel Morse in 1835 was made possible by the earlier inventions of the Catholic scientists Father Jean Nollet 1700-1770, Charles Coulomb 1736-1806, André Ampere 1775-1836. William Marconi gave wireless telegraphy to the world in 1897.

Government. To avoid confusion in public and business affairs, and to prevent wicked persons from wronging others, there must be some power or authority given to a few men by which they may rule and be obeyed by the rest. Such power or authority is called government. It functions to promote prosperity, settle disputes, and punish crimes by established rules called laws. All properly constituted authority comes from God; it is He who commands us.

Religion. As most human beings believe in the need of a government in worldly affairs, almost all believe that there is a still higher government, that of a Supreme Being, Almighty God. The expression of this belief is called religion.

Religion is the bond which unites us to God. It teaches us our relationship to our Creator and how we must live in accordance with that relationship; it tells us of our utter dependence upon God and how good and kind He is to us; it shows us what we are, what life is, and where it begins and how it should be spent. It acquaints us with what is to come when our earthly life is over, it teaches us the truths we must believe, the laws we must observe, and furnishes us with the means to observe them. There is only one true religion, that of the Catholic Church, established by our Lord and Savior Jesus Christ, who has promised to remain with the Church all days even to the end of the world.

A Personality Club in High School

Here is a project in which a teacher develops personality in her pupils by indirection, as it were. By means of a club which the pupils manage themselves under the wise and subtle direction of their teacher, pupils put on various skits directed to one or more character traits. This concludes article begun in the January 1959 issue.

Sister Marie Angela teaches reading, English, and religion in sixth grade and manages the elementary school library, administering to about 800 children weekly, with the aid of adult and student volunteers. Sister is graduate of Marygrove College and has an M.A. from Wayne University, both of Detroit. She also has a certificate in library science. Her experience embraces both the elementary and the secondary levels.

Everybody Likes Me!

CHAIRMAN: This time we present the opposite side of the picture, a much more cheerful view. See if you can figure out the answer to "Everybody Likes Me!" Our heroine today is Patricia Popular.

JANE: Oh, good morning, Pat! Did you happen to remember to bring back that pen you borrowed from me a few days ago? I really need it today.

PAT: Oh, Jane, I'm so sorry! I should have returned that pen long ago. It's down in my locker right this minute. I'll tell you what we can do about it. Would you mind using mine, just until I can get a pass to go down and get yours?

JANE: That will be perfectly all right, if you are sure you won't need it yourself.

FRANK: Look, Patricia! We need someone to help us with the typing of the school paper. You're a good typist. How about it?

PAT: I'm not so sure about being a good typist; but I'll be glad to help out if you think I can do it. Will this noon be all right? I'll ask Sister if I may do it during the noon hour.

FRANK: Fine! I knew you would. Thank you, Patricia.

SHIRLEY: Oh, I beg your pardon! I really didn't mean to bump into you like that.

PAT: That's all right, Shirley. Serves me right for blocking traffic.

LOUIS: Patricia, you're just the person we're looking for. How would you like to join the entertainment committee for lunch period this week? I've heard you can play for group singing.

PAT: I'm really sorry, but I promised to do some typing after lunch today. Besides, I'm not very good without music. If you wish, I'll be glad to bring some music tomorrow. Maybe you could use the record player for today.

LOUIS: Tomorrow will be fine. Thank you very much, Patricia.

JEAN: Did you get that last problem in algebra, Pat? Maybe you could help me find my mistake. It just wouldn't come out right.

PAT: I'm sorry. I didn't get it, either. I think I made a mistake in signs. They are so tricky. Let's ask Sister if we may try it together at the board. Two of us should be able to figure it out.

DONALD: Here we are! Sister asked me to have everyone in the class sign for cleaning boards and dusting, just one day each month. Where would you like to sign?

PAT: Oh, of course! That's a good plan. Where is the first empty space? Second Tuesday of each month. Here I sign! I would appreciate a little reminder when my turn comes around. I hate to be irresponsible.

DONALD: I just wish everybody would respond as cheerfully as that. Each pupil will remind the next on the list, so there should be no trouble remembering. Thank you very much, Patricia.

LOUISE: Hurry, Pat! There's the bell. You don't want to be late for class, do you?

PAT: Coming, Louise! You know I'm allergic to late slips, don't you?

FRANK: What's the trouble, Patricia? You don't look too happy right this minute.

PAT: I'm certainly not happy about this *D* on my English paper, but it's my own fault. I should have known better than to try to scribble off a composition and watch TV at the same time. I'll never try that again!

FRANK: Well, well, that's too bad. Here's a strange thing: I was just talking to another English student. She got a *D*, too; but her low mark was all Sister's fault. Sister doesn't like her, so she gives her a *D*.

PAT: Why, that's silly! If Sister gives me a *D*, I just know that she isn't satisfied with my work, and I know I won't let it happen again, if I can help it. It definitely isn't Sister's fault if I'm so careless.

SHIRLEY: Oh, Pat! Isn't it thrilling about Jean's winning the prize in the contest?

PAT: Yes, that is good news. We might have known, though. Jean is such a conscientious worker. I'm really glad she won.

(She stands aside, while others in the skit form a group, center, whispering.)

JANE: I'd do anything for her, she's so sweet about everything!

FRANK: She certainly helped us out with that typing!

SHIRLEY: If she makes a mistake, she knows what to do about it.

LOUIS: She's not afraid to inconvenience herself, when it comes to school projects.

JEAN: She doesn't always get A in her school work, but she surely rates high when it comes to school spirit!

DONALD: She's always willing to do more than her share, even if it is only cleaning boards and dusting.

LOUISE: She can always be depended on, by students and faculty.

SHIRLEY: Courteous!

LOUIS: Unselfish!

DONALD: Loyall

FRANK: Generous!

JEAN: Good-natured!

LOUISE: Dependable!

JANE: Come on, Patricia! We're going to play ping-pong. The crowd wouldn't be complete without you.

PAT (aside): I'm sure I don't know why they are all so kind to me. I make plenty of mistakes. I'm not an A student. There are so many things I can't do well. But they include me in everything, and I've felt right at home here ever since I came here. I'm so happy—*everybody likes me!*

CHAIRMAN: That's Patricia Popular. Everybody likes her. Do you know why? Are you like Patricia? Our school could stand a few more popular people, like that one. Let's try it out!

Possibilities

In the two skits, "Nobody Likes Me," and "Everybody Likes Me," we have an example of the sort of program that can be worked out in a personality club. With a little practice in pooling ideas, pupils may

produce similar skits on everyday situations where etiquette or personality traits may be involved. Here's a challenge. What could a group of high school students do with these two titles on courtesy in speaking? First, a skit on the "Art of Conversation," Art being the boy who invariably interrupts a sensible conversation to insert his own worthless opinion or trivial complaint; then, by way of contrast, "Silent Sam," the boy who saves his worthwhile opinion, or rather, convictions, until the right moment. Why not try it out?

Another possibility is the debate. Here we must be careful to choose a debatable proposition. For instance, there is no point in taking a positive viewpoint on a subject like this one: "Teenagers should be in by one o'clock," if parents, or the local curfew, have already specified twelve as the limit. However, a question as to how much a boy should reasonably be expected to spend on a date might remind Jill that, after all, there might be a limit to the elasticity of Jack's billfold.

Besides skits, dramatizations, dialogues, debates, pupils may think of other methods of presenting short, to-the-point personality programs. Panel discussions, open forum meetings, songs, cartoons or posters, mimeographed sheets, talks, the use of films on a free loan or low rental basis, impersonation of authors of the books on etiquette—any of these procedures would add variety to personality club meetings.

One more skit is offered here, with an apology for inflicting such a conglomeration of ideas in one article. "I Apologize" was developed to help fill an obvious need in a certain locality.

I Apologize

CHAIRMAN: Some years ago, a song called "I Apologize" became quite popular. Many years ago, too, there was another song entitled, "I'm Sorry I Made You Cry." They weren't very good, either of them, as songs go; but they may have had one good effect. Possibly these songs may have startled some people to the realization that there might be a time and a place for an occasional apology. What do you think about it, Rose?

ROSE: I think you are absolutely right when you say there is a time and a place for an apology. Let's watch these young people as they appear on the scene, and listen in on their conversations.

JACK: I'm sorry I made such a blunder, Bob. I realize now I was wrong.

BOB: That's all right, Jack. Let's forget it!

CHAIRMAN: An apology sometimes strengthens friendships.

ROSE: Yes, I see what you mean.

HELEN: I want to beg your pardon for being rude to you, Mary. Will you forgive?

MARY: Certainly, Helen. There really isn't anything to forgive. It was my fault, too, as much as it was yours.

CHAIRMAN: An apology can be accepted gracefully.

ROSE: That always helps, doesn't it?

TOM: What's wrong, John? You look worried.

The team pauses for prayer before a home game at the Academy of Our Lady of Good Counsel, White Plains, N. Y.



JOHN: I have reason to be worried, Tom. I'm in a bad situation, and I don't know just what to do about it.

TOM: Can I help you out? I'll be glad to, if I can.

JOHN: Maybe you can, at that. You might at least tell me what you think I should do. It's like this: I had an argument with Dad last night, and now I feel mean about it. Of course Dad was right, as usual; but even if he weren't, he is my father, and I should respect his opinion. After all, the point in question didn't amount to anything at all; but I got excited over it, and now I wish I hadn't.

TOM: Well, if you ask me, there is only one decent thing to do about it, isn't there? Maybe you weren't very mature in your judgment, but your dad will respect you if you go back and apologize, like a man.

JOHN: You're right, Tom. I'll do it as soon as Dad gets home tonight.

TOM: Good boy, Johnny!

CHAIRMAN: That's where an apology really counts for the peace and happiness of the home.

ROSE: Maybe some homes would be happier places if more people remembered that. Here comes another disturbed individual.

MARY: What's your hurry, Ruth? You usually stay around a while after dismissal.

RUTH: I should go right home; but, if you coax me, I might yield to temptation and stay later than ever.

MARY: Why, what's the trouble?

RUTH: Oh, nothing much. It's just that Mother asked me to come right home to help with the dinner, as she and Dad have been invited out.

MARY: Oh, no wonder you are leaving right away!

RUTH: It's not so simple as that, though. I got smart and told my mother that I have other things to do; besides, I hate ruining my hands with vegetables.

MARY: Oh, Ruth, you didn't!

RUTH: I did. And now I don't know whether to go home and try to straighten it out, or wait until they've gone out, in hopes Mother will forget it by morning.

MARY: Now, listen, Ruth, you know perfectly well what you ought to do. I'll be ashamed of you forever if you don't.

RUTH: Is it as important as all that?

MARY: If your mother were dead, as mine is, you would never doubt that the way you treat your mother is next in importance to the way you treat God Himself.

RUTH: Oh, Mary, I'm sorry! I forgot about your mother.

MARY: That's all right, Ruth. But please don't forget about your mother being alive and just waiting for her darling daughter to come home and give her an extra big kiss before she starts on the potatoes.

RUTH: I'm practically on my way, this minute. Thank you, Mary, for putting me straight. I feel better already. (Exit)

CHAIRMAN: That's the real temptation, isn't it—to put off an apology, in the hope that it won't be necessary after all!

ROSE: That never makes it right, though. It just makes a bad situation worse. Look, here comes a *real* storm cloud!

FRED: If she thinks I'm going to own up and apologize for disturbing that class, she's mistaken!

DONALD: But you did, didn't you?

FRED: Well, everybody can't be perfect all the time. But I'm not making any apology! Not for anything!

DONALD: Now, look here, Freddie—who needs that apology, you or Sister?

FRED: What do you mean—who *needs* it?

DONALD: That's what I asked you. Sister Mary James can get along without your apology. After all, it wasn't her fault if you made a mistake—the first in your life, of course.

FRED: Never mind that. But do you mean to say that I need that apology? Just how do you figure that out?

DONALD: You're the one who is disturbed over your own mistake, and you know perfectly well that you will be more disturbed if you don't make it right as soon as possible. Two mistakes seldom make a right answer, you know.

Hard to Apologize

FRED: I suppose you're right, at that. But it's hard for me to apologize!

DONALD: Certainly; it's hard for anyone to apologize. The best way to get over that feeling is just to hurry up and get it over with. Maybe it was hard for Sister to have her class disturbed, too. So let's be on our way; and, before the class bell rings, you just say, "I'm sorry, Sister. I was responsible for disturbing the class this morning." With those little words, you'll feel human again, I promise you. I know, because I've made mistakes, too.

FRED: But what will Sister think of me? After all, she doesn't know who did it, and it might have been any one of a dozen.

DONALD: Sister will think you are a *man* with a backbone, not a jellyfish. Come on, are you going to walk in there, or do I have to take you in?

FRED: You win! I walk in like a man with a backbone. And—thanks, friend!

CHAIRMAN: That was really a difficult situation, wasn't it?

ROSE: I suppose, though, that the harder it is, the more it develops one's personality to do the right thing. Don't you think so?

CHAIRMAN: I certainly do! It's really more mature to face one's own mistakes than to try to slide away from them, as Don inferred, like a jellyfish.

ROSE:

There's a right time for "I'm sorry,"
A place for "Pardon me, please!"
There are words like, "Please forgive me,"
And, "I know it was mean to tease."
But the person who uses such language,
Who tries to make up for a wrong,
The one who knows how to apologize,
Will never have enemies long.

TEACHER TO TEACHER IN BRIEF

I Wear a Coat of Steel

By Sister Mary Innocent, O.P. M.Ed., Principal, Immaculata School, Durham, N. C.

SHOULD I. Q. Scores, results of Achievement Tests, findings in interest inventories and personality rating scales be clothed in steel? Should parents be made aware of these findings?

This article will not attempt to answer these questions, nor does it attempt to minimize the work of so many professionally prepared guidance counselors and interested teachers who undertake this work of direction. To quote from Mr. J. Joubert: "It is better to stir up a question without deciding it than to decide it without stirring it up."

Proven Itself Worthy

Survival in this Atomic Age may be staked on scientific research but the establishment of fraternal peace calls for knowledge, skills, abilities, and insights of many kinds and of many degrees. The poet, artist, historian, mechanic, and the student of German share also in the dream for an improved future. In this era of change should we be directing our attentions toward "crash" and "modern" programs and throw fanatically away what has proven itself worthy for so many years? Should our aim be to produce in assembly-line fashion hundreds of mathematicians and scientists overnight?

Education is a maturing or nurturing process in which the potential of each child, the backward, the slow, the average, and the gifted may be developed and brought to bloom. Education is not a contest in which the "best child wins." Each child is a winner in so far as he applies his best efforts.

Parents Would Appreciate

Do parents really understand

what we are trying to do in the educational field? Perhaps they would appreciate knowing just what we are doing. Perhaps they would like to understand the results of the tests we administer which are so important "to our files." Perhaps the inferences, advantages, limitations, etc., of these measures would establish the rapport we sometimes overlook.

If we can discover early enough what children have in them we will have an abundance of everything to go around.

TEACHER APPLIES PSYCHOLOGY

By Anna H. Terifay, 120 Franklin St., Rochester 4, N. Y.

Under this general title, the author has a half dozen samples of using psychology in the classroom. Her experience has extended through all the elementary grades and junior high as well as high school and its commercial department.

Other brief examples of psychology applied to a classroom situation will be welcomed from our readers for publication in this column.

FRANCES SMITH was a little girl in the first grade. She was a good pupil and of a sweet temperament. Only during penmanship class did she act strangely. Frances awaited my inspection with an expression akin to glee. As I would stop at her place, there would be her writing—accurate and evenly placed, but all of it in mid space—not one letter resting on the line.

Firm Determination

Patiently I would show her how to write on the line and speak to her about not writing in mid space. This was a daily procedure with no improvement in line placement until one day, when instead of helping Frances, I remarked rather seriously that she speak to her mother about seeing a doctor as I thought

(Continued on page 420)

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Student personnel Services: Freshman orientation program, guidance and counseling program, student health service, placement bureau, religious activities, including voluntary privilege of daily Mass, annual retreat, memberships in CCD and Legion of Mary.

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ADMISSION REQUIREMENTS

For admission to the freshman class, an applicant is required to present satisfactory evidence of good character, scholarship, and health. She will present an official transcript showing at least sixteen credits from an accredited four-year high school. The record must indicate an ability to do college work. An applicant from a non-accredited high school may be accepted provisionally; at the end of the first semester, she will be given full freshman standing if she has maintained a C average during that semester. An application blank may be obtained upon request. The following distribution is strongly recommended: English, four units; Latin or a modern language, two units in one language; mathematics, two units; social science, two units; laboratory science, one unit.

Admission to advanced standing. Students who wish to transfer from a collegiate institution of recognized standing must submit, not later than three weeks before the opening of the session, an official transcript from the high school and from each college or university attended. Graduate nurses must also submit transcripts from their school of nursing. All transcripts must come directly from the institutions at which the credits were earned. Credits for courses in which a grade of D, or its equivalent, was received will not be accepted. Not more than sixty credits will be allowed for work done in a junior college.

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| | |
|---|--------------|
| Tuition and general fees for day students..... | \$300.00 |
| Board, Tuition, and general fees for resident students..... | 750.00 |
| Room rental (Freshman Halls)..... | 80.00-140.00 |

SCHOLARSHIPS

A limited number of complete and partial scholarships are available.

ILLUSTRATIONS

Top opposite: Berchmans Hall, residence for upper classmen; in early spring the 240-acre campus is just the place to study; the Chapel of the Annunciation, heart and center of the College.

Bottom opposite: musicians at the College find rich outlets and professional training for their talents; the students surprise the faculty with a box-lunch picnic; the student teacher applies her book knowledge in nearby school.

This page, top to bottom: business students get down to business in this well-equipped classroom; "The Wizard of Oz" takes the stage for the annual children's theatre production; her "big" sister adjusts this freshman's "beanie" during orientation week; a student chemist nears the climax of a successful experiment; the pool is a favorite spot for classes, tournaments, and fun; a Valentine's day dance.





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(Continued from page 417)

Frances couldn't see the lines. To my utter amazement, Frances' expression changed from one of glee to that of firm determination, and she began immediately to write on the lines.

Later when I had an opportunity to meet the child's mother, I related to her my experience in penmanship with her daughter, and was told that Frances feared doctors very much and would do almost anything rather than have dealings with one.

TEACHER SAYS

By Jules Farquharson

AFTER FORTY-FIVE years of teaching in grade, high, and college courses, it would seem any man could have had enough of talking and writing about what is sometimes euphemistically called "the art of teaching." Not true in this case. I have lived through all the variations and experiments modern schools have tried out in the three divisions named above. I have seen the rise, fruition, decay, and disappearance of various theories with little remaining except confusion. At times I have thought the introduction and elimination of those theories looked curiously like a system in itself. Sorrow and disillusionment have come as extracurricular activities, athletics particularly, took over the time, funds, and energies meant for learning. The ebb and flow of pressure groups has saturated and sucked at the foundations of our works. I have been in the middle of ultrascientific educational gadgets while they spoke, purred, or clicked to turn out better teaching and learning and I have been reminded of a Bugs Baer cartoon, fury and fuss and a tiny result. I have stood aghast as childhood, boyhood, and girlhood were given an importance neither God nor nature intended.

Parents Cooperated

In my apprentice days I knew parents who correlated correction of their children with that suggested or administered by the teacher. But, of course, that was in a day when "Teacher says" had a meaning unknown in our time. Such parents have been replaced, alas, by others

who furiously support their children against teacher, principal, and Board, if teacher says a stern word or suggests discipline. I have seen School Boards abandon every vestige of authority, take a position on only one thing—"Please the voters!" I have never met those "voters" and have suspected they were myths or figurines standing in for other pressures. Tiredness and lowered morale have often flowed freely through me yet the rising sun brought light and heat and I could go on.

Because of sheer endurance, persistence, and patience I have earned the opportunity to make "Teacher says!" have some meaning now. I must have my chance to finger those who have unravelled the robe of education. I could advance other reasons for this chance, my pay for instance. If I had begun my teaching at \$100 a year and had been given a like amount of increase each year, I would be receiving far more than I am now paid. I have a son who signed a contract this year to teach the grades. His salary is much higher than mine! I make no special point of my skimpy remuneration because when I started teaching I knew what to expect. You see I am durable but poor and thus am somewhat like our schools. My creaky neck is now out at a perilous angle and the blows are about to fall. Courage, my soul, and let's get on with it.

Having been for many years a newspaper man by second choice many of my articles were naturally concerned with education. I have culled from them to offer some final observations grounded in many years' experience. First we must face and somehow correct the lack of preparation for high school and college. Quantity in grade school had smashed quality. Multi-part curricula, numbers, and speed have shelved drill, repetition, and review. We have been rushing in such a razzle-dazzle from confused home life to more confused grade school training.

In Music and Athletics—Drill

In athletics and in music we drill and drill to the point of exhaustion. "Repeat that run again!" is an injunction hurled at the musician and the tackler but we lose sight of

such grounding in the grades. I know all the excuses which have been offered to defend the sloughing off of fundamentals. We must be concerned with the results: non-existent spelling, grammar of which glamour is a misspelling, composition that is decomposition. We are not solid; the pupils are not solid and we all have the shell for the kernel. Later the defects may be remedied but it takes extra effort and often does not work. We drill the athletes but do not drill the pupils in our classrooms. It makes no sense. Athletics is not in the same class with scholarship. We prize the first and heap praises on the participants; we tolerate the second and treat the scholars shabbily. Yet the scholars, when they arrive, do so only after penetrating lines more beefy than any found in football! Administrators of education, wake up before it is too late.

Sense of Responsibility

The adult and the young of our time have been forced into a depression and two wars. For long periods the insignificant became important in protecting our nation and the world. Man grows tired of carrying burdens and in revolting against them may slight the essential. He who had lost his money in a bank collapse may thereafter spend recklessly. He who went to war not once but several times may raise his children to be professional side-steppers. "I don't know nothin'" may be carried into civilian life though, let's hope, more grammatically. The spirit of "let-down" has come among us. Recruiting posters place "learning a job" first and "serving the country" second. The idea that both young and old must render a portion of what we are or all we are, if the call comes, has been lost a generation or two back. So we have failed the young in teaching a sense of responsibility.

The commercialization and militarization of the home and the family have put the downside of human nature up. In the case of my immediate family, five-sixths of the membership went to war. Three members were casualties. Two apparently will never be as they once were. They were injured physically

and mentally and now, well beyond the school age, they are resentful and unhappy. Through marriage they may influence others with their ungraciousness. Manners, personal discipline, the disciplines of study and meditation are avoided because they might bring changes. They say they are satisfied to be as they are. No wonder, then, that in our classrooms the steely-eyed

youngsters look beyond us at some non-existent object or stare at us from under fantastic hair-dos. Their bearing, if it can be called that, and their mouthings indicate an immaturity cloaked with maturity, a meticulous training in the important requisite of their circle—"knowing all the angles." They trust nobody because they believe everyone is "out for something."

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Have the Makings

Yet these insecure fledglings have the makings of the finest youngsters. They must be taught the meanings of life, the distance between the two importances, "they" and "I." They must accept the absolute necessity of playing the game according to the rules no matter how it goes.

I do not suggest that we must turn back. That would be foolish and wasteful. We must turn our backs on much of the educational gadgetry, impersonalization, numbering, and filing. The 25% of our population coursing through our schools deserves better treatment; not fancy theories, not plants and equipment but guides, inspirers to wholesome living. Presently the scientists become the oracles displacing the teachers. We teachers must reclaim our places to guide and enliven the young to erect a sound personality, to live a life rather than slave for a "career" glorified by high income and adulation. Man's intellect deserves better treatment than we have been giving it. Man's soul is affronted by a sheaf of charts!

An Effective Way of Teaching Subtraction

By Sister M. Catherine Labouré, R.S.M., St. Paul's Orphanage, Pittsburgh 5, Pa.

TEACHING HIM ARITHMETIC is a vital factor in helping the child develop "the knowledge, skills and attitudes necessary to meet the challenge of Christian living in American democracy." The basic reason that arithmetic is given an important place in the curriculum is a social reason. The child today lives in a social world which the science of numbers has largely helped to create. Twenty years ago arithmetic was generally viewed as a tool subject or as a drill subject, and the teaching process was not very complicated.

Rich Background

Before children develop any knowledge of abstract numbers they must have a rich background in number relations. Like all experiences this originates in sensory and motor contacts with things. On

this foundation it is relatively easy to build. But without such a background arithmetic cannot be learned at all though a certain number of rote responses can be added to the pupil's repertoire. The learning of arithmetic does not consist just in automatic correct responses to arithmetical facts, but in the building up of a number concepts for each new process. Drill methods, as if the child were an automaton, do not harmonize with the Catholic philosophy of spiritual personality. Children should be treated as intelligent thinkers, not as machines. Arithmetic should be more of a challenge to a child's intelligence than to his memory. Drill methods are useful only after meanings have been developed.

Taught Together

Because of the intimate relationship between the addition and the subtraction facts, teaching them together has two advantages: (1) less time and energy are required than if the subtraction facts were separated some weeks or months from the corresponding addition

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facts; (2) since each process reinforces the other, each becomes more meaningful if the two are taught together rather than separately. Some educators argue for addition first, then subtraction, because only one new principle or idea should be introduced at a time to prevent interference in learning. They fail to realize that the simultaneous presentation only strengthens their inter-relationship. Rationalization promotes new understanding and that in turn promotes permanent retention.

Induce Transfer

It is much easier for a child to see that 5 take away 3 are 2 because 3 and 2 are 5 than it is to have him associate two numbers with each other with no related foundation whatsoever. It should not be asserted, however, that if a child knows that 3 and 2 are 5 that he, *ipso facto*, will know 5 take away 3 are 2. This assumption is false. Each of these facts must be taught in such a way as to induce the transfer and have repetition meted out proportionate to its

graded difficulty. This is done best when the reverses and opposites are developed together. The mathematical aim, therefore, requires the children to see sense in what they learn. Meaning is a primary concern in the teaching of arithmetic.

I have found in teaching the primary grades that the visible and invisible techniques are most helpful in teaching subtraction.

Visible Technique

1. Hold both groups near each other, i.e., three objects and two objects. How many did you say there were altogether?

2. Then extend the one group to your extreme left but in such a way that they can still see. How many did I take away from five?

3. Still holding the three in that position, call attention to the group before you. Now, how many are left?

4. Bring the three back toward the two. How many are there altogether?

5. Now reverse the process; extend the group of three to the right

as far as possible, still in the visible way.

How many did I take away from the five? How many are left?

Invisible Technique

This step in the demonstration is more difficult than the visible technique because the children see what is left and must tell how many were hidden. Instead of extending one group away from the body to the extreme left or right, you hide the group and proceed as you did in demonstrating the visible technique. Use the term "hide" to make the distinction.

1. Hold both groups near each other again. How many did you say there were together?

2. Then hide the one group behind you, i.e., three objects. How many did I hide?

3. Still holding the group of three behind you have them tell you how many are left.

4. Bring the group of three back again toward the group of two and have them tell the total again without counting. How many are there altogether?



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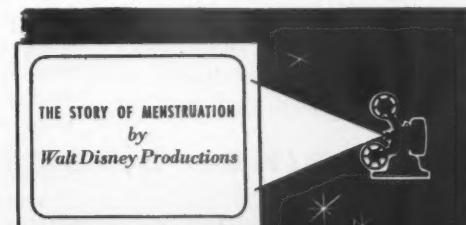
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5. Now reverse the process; hide the group of two and proceed similarly.

Now how many did I hide?
How many are left?
How many are there together?

Problem Types

Subtraction is a process used to find the answers to three distinct types of problems. One involves the "how-much-more" idea, another requires the finding a difference, and the third is concerned with what amount is left. Each of these can be illustrated with a problem.

1. Dick wants a bicycle which costs \$24.95. He has saved \$18.75. *How much more* money does he need?

2. Dick looked at two bicycles. One was priced at \$24.95 and the other at \$32.35. *What is the difference* in price?

3. Dick has \$30. If he buys a bicycle costing \$24.95, *how much will he have left?*

Subtraction, therefore, is a process which involves two given numbers. We should strive to establish the mathematical ability necessary to deal effectively and intelligently with the quantitative situations of practical living. Why then should we teach subtraction efficaciously? Because it contributes directly to efficient, intelligent, and enriched living.

Encourage Original Writing

Through the Burlesque

By Sister Teresa, Mount St. Joseph, Maple Mount, Kentucky

PUPILS OF HIGH SCHOOL age and of college level enjoy striking out, into some unusual field of writing. The burlesque lends itself to their fancy while it gives full fling to their originality.

As a suggestion, the teacher may read to the class the sample burlesque in this article. It was submitted by a college student as an assignment to write a burlesque on Prince Hamlet's remark when he suspected that King Claudius had murdered King Hamlet: "There's something rotten in Denmark."

The teacher could then select from The Merchant of Venice another theme, When Shylock and Lorenzo Meet. In Shakespeare's handling, Lorenzo never met the formidable old Jew, whose daughter he stole.

You Doubt? Try It!

Let teachers who think this type of work too difficult for the high school freshman try making the suggested assignment. They will find that it introduces a note of joy into the English course. The teacher will hear a low chuckle, occasionally, as the pupils write. The class, too, will enjoy listening, during the next class period, to the clever attempts of each other.

One need not fear that this experiment with a definite form of literature will lead to a use of slang. On the contrary, it seems to produce the happy effect of carrying over into other assignments a renewed freedom of self-expression.

THERE'S SOMETHING ROTTEN IN DENMARK

A Burlesque

We hear much today about rotten politics, just as if it were something new. Rotten politics is not new. Why, way back yonder in the days of Shakespeare's Lord Hamlet, he smelled something rotten in Denmark. Pshaw! Even before that, for Shakespeare dug his HAMLET out of some sort of ancient pit called SOURCE. Nor was the scholarly Lord Hamlet a "nosey" sort of person. He was no hand to fish for bad odors. He was just a good sport in honest-to-goodness love with the pretty, but foolish daughter of the bragging, time-serving, old politician, Polonius, gone daft over the King. This old sophisticated proverb-monger was the very monkey-wrench to crook the love affair between Ophelia and the amorous Prince.

When Lord Hamlet began to suspect that the double-dealing King Claudius had murdered King Hamlet, Lord Hamlet's father, the prince cautioned his friends that he meant to play crazy in order to smell rats unmolested. Then did he smell rotten things in Denmark! But in Shakespeare's day it did not do any more good "to nose 'em up and smell 'em" than it does in this, our

day. Oh these kings and queens, versus, parliaments and congresses!

Poor Lord Hamlet did a good job with Rosencrans, Guildenstern, Polonius and a few minor characters, but the duplicity of King Claudius and hot temper of Laertes floored him. These finally "got" Hamlet with a poisoned sword. To make a long story short, the end of the works showed the whole die-nasty (dynasty) dead in a pile on the floor, even to Hamlet's "Uncle-father," King Claudius, and his "Aunt-mother," Queen Gertrude.

Moral: When things get "smelly" it behooves decent folks, like Lord Hamlet, not to have too good a "nose for news" about such matters as *rotten things in Denmark*.

MARY, FIRST CHRIST-BEARER

By Sister M. St. Francis, Nazareth Convent, East Ave., Rochester, N. Y.

MARY WAS THE FIRST Christ-bearer. Since we, teachers, are primarily Christ-bearers, and since our first duty to our pupils is to train them to bear Christ into the world, it will profit us to consider Mary as Christ-bearer. When the Archangel departed Heavenward, this young girl bore within her the Savior of the world.

Mary must always have been like a breath of God to those around her, since, even in her mother's womb, she was God-centered. Now, through her unique union with Christ, how she must have manifested Him in her every word and gesture, to her acquaintances and friends, and, most of all, to St. Joseph, who had been chosen to walk beside her in the place of God the Father. Even when Joseph was torn with doubts of her, he was conscious of the radiance that emanated from her.

In Suffering

Mary bore Christ from Nazareth to Bethlehem in suffering and hardship. She bore Him at Bethlehem in poverty, cold, and great privation. It was Christ's wish, and so it was hers. Who that is poor, or sick, or suffering can look at her in Bethlehem and not realize that his own trials are willed by Christ, and blessed by Him?

Mary bore Christ aloft before His first adorers; the simple, untaught shepherds, and the simple, learned Kings. And because she had given Christ to the Kings, she was forced to leave her own country and her own people, secretly, and in haste, and live in an alien land among idolators. But from the meetings at Bethlehem went forth the Christopher-shepherds, who passed the Word to everyone they met, and the martyr-Kings, who died that the Word might live.

At What Cost!

She carried Him on into the Temple to offer Him to His Father, and as she turned His face so that it shone upon patient old Simeon, she received in return the knife-thrust of Simeon's words to her. At what a cost did she bear Him, always!

Mary is the greatest of all contemplatives, but for thirty years she was the doer who washed and cleaned and cooked and spun, that the Son of God might grow up and manifest Himself to the world.

Mary bore Christ for us. On

Calvary, what a fearful price she paid for bearing Him. This Starkness, this twisted Agony, this that could scarcely be called a man, was her lovely Baby who had gazed at her from the manger in Bethlehem, and had learned to toddle beneath Egypt's palms; her slim, beautiful boy of Nazareth years; her tall, majestic young Son who had kissed her good-bye at her doorway three years ago. What sinner is not drawn to Christ and His Cross, as he sees Mary stand watching Him die?

With the Apostles

After Jesus' death, how the presence of Mary must have held the Apostles together and strengthened their belief until Jesus again appeared to them. She was there with them when the Holy Spirit came and breathed upon them. Hers must have been the last voice they heard as they set off in different directions, Christophers now, brave to die as He had died.

Through the centuries, whenever men have turned from Christ,

(Continued on page 451)



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BOOK REVIEWS

EDITOR'S NOTE: To dispel an impression created by a sentence in a December review, we quote from a letter, received from the Dean of the University of Dayton, facts not known to the reviewer or ourselves. With the addition of this statement of fact the critical appraisal of the review stands.

"My attention has been drawn to the following statement which appears in the review of *Biology for You* by Sr. Mary Irenae Winkeljohn (Dec. 1958, page 264): 'It was quite a shock to discover [from a fly-leaf] that one of the authors is an Assistant Professor of Biology and Education at the University of Dayton, one of our larger Catholic universities.'

"We too were shocked to find that Mr. Vance has used such a title without our authorization. Mr. Vance's name does not appear in our current catalog; in fact, his name has not appeared in the catalog since the 1954-55 edition. At that time he was a part-time instructor in Biology, teaching in our Evening Division. We terminated his services as soon as we became aware of his materialistic philosophy . . .

BRO. JOSEPH J. PANZER, S.M.

Reading: Chaos and Cure. By Sibyl Terman and Charles Child Walcutt (McGraw Hill Company, Inc., 1958; pages 285; price \$4.75).

In explaining the chaos to which they refer, the authors quote a teacher as follows:

Of the eight in my lowest group in third grade (all of whom possess over 100 I.Q.) the reason they cannot read is that they do not know the sounds. Yes, some are emotional problems . . . however, they do not know that a *b* is a *b*. But the problem basically is not that they do not know sounds, but rather that I am not allowed to teach them! My reading program is carefully supervised by a "specialist" who is comparable to the General in the Army. She commands—I obey or else. And since the teacher sits at the bottom of the pile . . . her thoughts (if she dares) must lie carefully concealed and masked lest anyone discover that she isn't a member of the smiling personal-

ity cult . . . any change must come from the top (p. 48).

From the children's viewpoint, the authors describe the situation thus:

Every fall millions of five and six year olds go to school with sharp pencils and bright eyes—eager to learn to read. Three months later they are bored, frustrated, and either listless or disorderly, for they still have not started reading. Instead, they are being subjected to unnecessary exercises in hearing, noticing, and "experiencing" which are presumed to ready them for reading but which in fact only tire, confuse, and disappoint. Three years later the majority of them still cannot read (p. vii).

The authors do not intend, they make it clear, to criticize the dedicated teachers who devote their lives to children. Rather, they criticize the educationalists, the "theorists and experts," who impose their methods on teachers, subjecting them to frustration in their work. And if their criticisms seem severe, they explain that it is because they feel impelled, for the sake of the children, to bring their findings to the public.

The publishers say that *Reading: Chaos and Cure* is "a must for every parent, teacher, and educator." It is all of that. It is not only an excellent analysis of the appalling retardation that exists in American schools, but it also presents a concrete program for remedying the situation. The authors are well-equipped to formulate such a program, as Mrs. Terman has for years been a remedial-reading specialist, and Professor Walcutt is an experienced teacher, writer, and lecturer in English.

How bad is the reading problem? the authors ask; and they answer their question.

In the Stanford-Binet test, there is a reading test that was originally placed at ten-year level, the criterion being that 60 per cent of the ten year olds could pass it. This test now has to be used at the 12-year level. In other words, whereas other parts of the test produce the same results that they always did, the part that depends on reading indi-

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CHILDREN'S BOOKS ARE IMPORTANT

Childrens Press

cates that children have fallen two years behind since 1937. The authors report finding children with superior I. Q.'s who still could not read acceptably for their age and grade, until they had remedial help. Faced with these findings, the educationists generally explain that the difficulty is caused by "emotional problems"; but Professor Walcutt and Mrs. Terman have found that many of these "emotional problems" arise from the child's difficulty in reading, and disappear when he is taught to read!

The underlying fallacy in the "whole word" method of teaching, assert the authors, is in a misunderstanding and misapplication of the Gestalt theory of learning. They devote a chapter to explaining this fully.

A professor in a supposedly outstanding school of education told the authors that she would be quite satisfied if twenty-five per cent of a group of first grade pupils, with I. Q.'s of 100 or better and ideal teaching conditions, were *not* reading at the end of the year. A teacher in a "model first grade" told them she would be happy if, at the end of the year, she had twenty-five per cent that could read only in their "project books" (which contained only the child's dictation, so that he could "read" from memory)! When told that in a nearby school the lowest first grade pupil tested at beginning second grade, and the best at middle fourth grade, even though many of the children were only five; and that the upper seventy-five per cent read library books readily, this teacher countered with: what else were they doing in the first grade? Were they having group experiences? This illustrates how teachers may be indoctrinated into expecting much less than the children are capable of doing and much less than they *should* be doing.

The failure in "reading readiness," affirms the authors, is simply a failure to learn letters and sounds—because they are prohibited by modern theory.

The "whole word" educationists may say they have many varied methods, declare the authors, but it really boils down to just *one* method, and the prohibition on beginning at the logical place—with the alphabet—is "dogmatic and positive."

The student who learns from the "look-and-say" method may be able to read very rapidly in the "controlled vocabulary" readers, the authors acknowledge, but he is at a loss when he is given material that requires more thought. This is due not only to inadequate methods, but to the quality of reading matter that is used in the schools today. When the child reads what is supposedly literature, they point out, he reads versions that are rewritten to correspond with the "controlled vocabularies." The result, they protest, "is so unbelievably unliterary that you have to read it yourself to find how bad it is." Quoting a fifth-reader passage, they assert: "By the time the twelve-year-old has read through 454 pages of stuff like this (or worse) he will be handling a vocabulary of 3,248 words—which is probably fewer words than he knew when he was four. There is no beauty, no grace, no style, no thrill in 454 pages of this. Certainly there can be no linguistic excitement, because the same poor words are repeated and repeated until they are worn bare" (p. 84). In contrast, they cite the McGuffey readers, which children could read and understand before the "whole word" theory came into vogue.

As an example of the educationese that is foisted upon teachers, they quote:

The material to be read "should be determined by the needs of the learners. The important consideration is the value of a selection to an individual student—the extent to which it contributes to his insights into his own behavior and that of others, and the extent to which it promotes in him a value system consonant with the ideals of a democratic society" (p. 78).

These, the authors characterize as "wild and whirling words," and they beg to be excused from analyzing them. They cannot refrain from asking, however, just how the teacher is to analyze the "needs" of the child—as to whether he needs Milton, or Miltown! (Apparently, the authors have confined their research to reading, and are unaware of the do-it-yourself psychiatry that has invaded the classroom!)

Retardation in reading, the authors point out, will be an obstacle to learning from grade school right on through college. Yet these retarded students are not stupid, they insist; they are "educational crip-

ples produced by our schools." They cite cases where children were incorrigibly lazy, or incapable of reading anything at all, but were enabled to become good students within a few months, through the use of proper methods of reading instruction. They mention the Hay-Wingo method (*Reading with Phonics*, J. B. Lippincott Co., Philadelphia, 1948), the Phonovisual method (Mrs. Marie Buckley, Primary Day School, 7300 River Road, Bethesda, Maryland), the Carden method (Miss Mae Carden, 619 South Maple Avenue, Glen Rock, New Jersey), and another one that has been used in parochial schools in Hawaii (*The Writing Road to Reading*, Whiteside and Wm. Morrow, New York, 1957).

The last hundred pages of the book are given in explaining the system of instruction in reading that has been developed by the authors themselves. It gives step by step instructions, and is in itself a complete handbook for teaching the small child to read, or for helping the older student to learn to read easily and efficiently.

This book should be worth its weight in gold, to both parents and teachers. Perhaps a "change from the top" will be forthcoming, as more and more teachers come to realize the inadequacy of the "whole word" method, and the comparative simplicity and efficiency of phonetic teaching.

EDITH MYERS

Through Caroline's Consent; the life of Mother Teresa of Jesus Gerhardinger, Foundress of the School Sisters of Notre Dame, 1797-1879. By Sister M. Dolorita Mast, S.S.N.D. (School Sisters of Notre Dame, Notre Dame Institute, 901 Aisquith St., Baltimore 2, Md.; pages 276; price \$4.

In this vividly written biography, the author traces the pattern by which a talented, vivacious girl, Caroline Gerhardinger, becomes a great educator and a saintly Religious.

When the Bavarian government, in the early nineteenth century, closed a Catholic school for girls operated by cloistered nuns in the little town of Stadtamhof on the upper Danube, Caroline cooperated with her pastor in maintaining the

school. Abandoning her desire to travel and see the world of her day, this shipmaster's daughter earned a government teaching certificate and led a group of young women teachers to form with her a religious community, destined to become one of the important teaching congregations in the Church.

The book depicts four phases of Caroline's career. Part One introduces the charming young girl who relinquishes her dreams of personal freedom to serve God and the Church as a religious teacher; Part Two, the mature woman of thirty-six who accepts humbly and patiently the trials and opposition that accompanied her efforts to establish her Religious Institute. In Part Three, Caroline, now Mother General of a teaching congregation, answers the call of America for missionary laborers to conduct a school for the children of German immigrants in Baltimore.

Just fourteen years after the founding of her community, Mother Teresa accompanied seven of her Sisters to the United States there to begin the work in the field of Catholic education that the School Sisters of Notre Dame have so magnificently continued up to the present. Today in the United States over six thousand of Mother Teresa's Sisters carry on the apostolate that she developed in the difficult times when America was a vast mission field.

Part Four of this splendid biography weaves all its dramatic threads into a tapestry whose beauty culminates in the introduction of the cause for beatification of this Bavarian Teresa of Jesus. All readers interested in the achievements of religious women will enjoy this volume.

SISTER BENITA DALEY, C.S.J., Ph.D.
Director of the Graduate Division, The College of Saint Rose, Albany 3, N. Y.

A History of Catholic Higher Education in the United States.
By Edward J. Power (The Bruce Publishing Company, Milwaukee, 1958; price \$7.00).

A History of Catholic Higher Education in the United States is a scholarly piece of research abounding in carefully documented factual material. Unfortunately, Dr. Power's findings concerning the de-

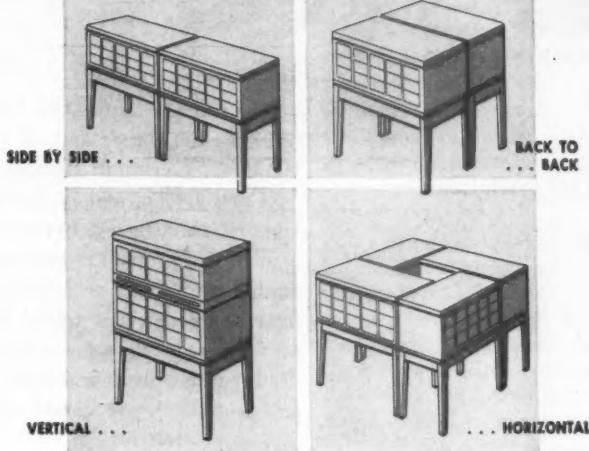
velopment of Catholic higher education for men are not likely to inflate our egos. His report on the development of Catholic higher education for women, however, though not flattering, is at least more encouraging.

The work itself is logically organized, beginning with an overview of the heritage of higher education in its American foundations, progressing through the background of Catholic education from Colonial times to the Revolutionary War and

then expanding into the actual founding and growth of Catholic higher education for men and women. This last phase includes a detailed account of the curricula, methods, faculty, student body, discipline and social life (if such it may be called) of one of the American Catholic colleges for both men and women and later of the American Catholic university.

The book leaves one with the impression that Dr. Power laments the emphasis placed on moral edu-

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Your school, convent, or rectory copy should reach you by the week of January 26th.

Other timely features contained in the Jan.-Feb. issue of **CATHOLIC BUILDING AND MAINTENANCE**.

- Small College Library
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CATHOLIC BUILDING AND MAINTENANCE is a Joseph F. Wagner, Inc., Publication

cation in the early Catholic colleges and welcomes the idea that "the older colleges as well as those founded after 1850 began to accept intellectual development as the *first purpose* (italics mine) of a college." This exclusive moral emphasis is not substantiated by the multiple curricular offerings which Dr. Power attributes to the various colleges and which impressed the reader as a veritable smorgasbord of intellectual gourmandises. It may be, of course, that these curricula represented potential rather than functional courses. This could be ascertained by referring to the public oral examinations which played an important role in the early colleges and academies and which were recorded in detail in the local newspapers.

On the other hand, if Dr. Power is correct in his assumption that the Catholic colleges really did shift their emphasis from moral formation to intellectual pursuits (which I hope is not so), these colleges may be said to have lost their true perspective, the harmonious development of all man's faculties according to their *essential hierarchy*: the religious taking precedence over the moral, the moral over the intellectual without detriment to or neglect of any of the three. This objective is implied in the words of Pius XI in his encyclical *On the Christian Education of Youth*: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism."

Be that as it may, Dr. Power has rendered a real service to Catholic erudition by his meticulous re-

search. The book is undoubtedly a valuable contribution to the history of Catholic education in America.

MOTHER M. BENEDICT, RSHM, Ph.D. Chairman, Education Department, Marymount College, Tarrytown, New York

The Right-to-Work Handbook.

By William Ingles (Published and distributed by Labor Policy Association, Inc., 1624 Eye Street, N. W., Washington 6, D. C., 1958; pages 66; price \$1).

"Compulsion," says Mr. Ingles, "is an ugly word." On that particular point, the labor leaders agree with him. They think it is such an ugly word that they try to suppress its use, substituting terms like "union security," which have a pleasanter sound. In Mr. Ingles' short treatise he makes it quite clear that compulsion is the issue in the right-to-work controversy—compulsion, and consequent political power.

Right-to-work laws, the author points out, "are built-in automatic restraints upon leaders; they are a threat to the security of reckless leaders, *not to the unions or the members*." The laws do not, he explains, hinder an employee from belonging to a union if he so chooses, they do not permit an employer to discriminate against him because of his membership, and they do not prevent a union from having a 100% union membership among the employees in a business, if it proves its worth to the workers. Nor do they injure the economy, as Mr. Ingles proves by actual figures; there has, as a matter of fact, been greater economic growth in right-to-work states than in the others.

As an example of a right-to-work law, the author quotes the Virginia

statute: "It is hereby declared to be the public policy of Virginia that the right of persons to work shall not be denied nor abridged on account of membership or non-membership in any labor union or labor organization." It is rather astonishing, he feels, that anyone who believes in the inalienable rights of man should think it right to abridge his right to work, to earn a living. A man's natural rights, he points out, come from God; political rights are merely those granted by the "going political authority."

Another serious aspect of the problem, Mr. Ingles points out, is the political orientation of labor unions today. "Gompers scrupulously avoided politics and reform movements that might involve him politically," he reminds us, "stuck to 'bargaining unionism,' and the A.F.L. prospered." Even then, he says, Gompers was "constantly plagued by the advocates within his ranks of heaven-through-politics"; and at one time was forced out of office by the socialists.

Political unionism, says Mr. Ingles, made its greatest gain in power during World War II. During the same period, "Walter Reuther, an avowed socialist who had done his post-graduate work in Moscow, rose to dominance in the CIO and deflected that organization toward political unionism." Many of the rank and file members, says the author, object to the political activities of their leaders; thus compulsory membership is necessary in order to keep them in line. The political power of the unions depends on "the prodigal use of dues money taken from captive members and on

(Continued on page 444)

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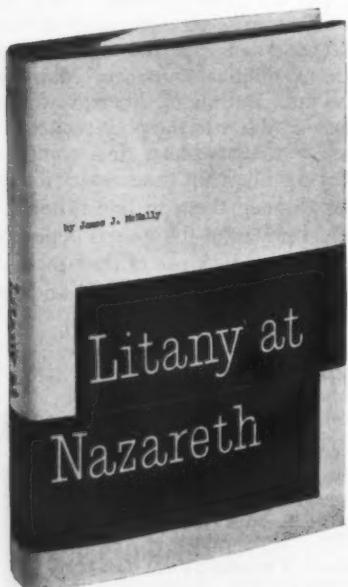
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By HELEN L. BUTLER, Ph.D.

Marywood College, Dept. of Librarianship, Scranton 2, Pennsylvania

Book Fare for Book Week and After

THE PUBLICATIONS listed below all appeared in 1958. They represent a highly selective choice based on the compiler's estimate of the fiction and nonfiction which the literate, interested reader might find significant in interpreting the American and the world scenes. They assume, therefore, a basis of literary quality and/or ideas sufficiently arresting to warrant thoughtful appraisal.

It will be noted that two trends of thought uppermost in American minds are reflected in the 1958 press output: our concern with the ever-encroaching communist menace; and, as a by-product, our re-appraisal of our educational system. The disturbing issue of segregation also appears, though less voluminously.

In the field of fiction, it might be argued that American readers are nostalgically turning to past glories, rather than to present accomplishments. Actually, the heavy output of historical fiction re-affirms man's courageous search for truth and individual freedom, thus pointing up a spiritual hardihood which the

times need badly. Two of the novels with political implications (*Dr. Zhivago* and *The Ugly American*) should be read by every adult American, the first because it substantiates what every believer in democracy has always felt about communism; the second because it reveals remediable weaknesses in our international relations. Fortunately, it is said the President of the United States has been sufficiently impressed by the book to instigate immediate investigation.

The output of our Catholic presses continues to grow; the appearance of Catholic writers on lists of secular publishers seems to grow even faster. Both are healthy signs. One area is still weak—the publication of Catholic books for the teen-ager—though this is extensively provided in the secular press. Perhaps now that publishing for younger Catholic children is off to a sound start (two new series appeared this year) provision for their older sisters and brothers will come soon.

ANNOTATED LIST OF SELECTED BOOKS

RELIGION

Cristiani, Leon. *Who Is the Devil?* by Nicolas Corte (pseud.). Tr. from the French by D. K. Pryce. Hawthorn Books. 125 p. \$2.95 (Twentieth Century Encyclopedia of Catholicism)

The twenty-first volume in this set deprecates modern tendencies to doubt the existence of the Devil; reviews evidence from Old and New Testaments, the Desert Fathers, and later eras; discusses Satanism and the existence of a personal devil. As is the case with other volumes in the set, the material is simply presented for the layman.

Claudel, Paul. *A Poet before the Cross;* tr. from the French by Wallace Fowlie. Regnery. 269 p. \$6.50.

Contemplation on the Passion and the Seven Last Words, together with certain prayers for friends, family and unbelievers, plus afterthoughts on "the three hundred silver pieces and the five garments of the choicest sort" which Joseph gave Benjamin. The commentary is at once lyrical and sharp, dramatic and personal, and always poetically phrased.

Cross, Robert Dougherty. *Emergence of Liberal Catholicism in America.* Harvard University Press. 328 p. \$5.50

A thoughtful, objective analysis of the conflict within the American Church toward the end of the 19th century when "conservatives" such as Archbishop Corrigan and the Jesuits opposed the "liberalism" of Cardinal Gibbons, Bishop Spaulding, Archbishop Ireland and others. At issue was the policy of adaptation to the American way in non-essentials versus the retention of particular long-time traditions and culture of the Church. While still suspect, the author believes liberalism is slowly gaining ground.

Daniel-Rops, Henri. *This Is the Mass;* as described by Henri Daniel-Rops; as celebrated by Fulton J. Sheen; as photographed by Yousuf Karsh. Tr. from the French by Alastair Guinan; with an introd. by Bishop Sheen. Hawthorn Books. 158 p., photos. \$4.95

A handsome picture-text in which successive steps in the Mass are explained as to significance and history, illustrated by striking photographs of Bishop

Sheen, and illuminated by devotional prayers. Bishop Sheen's felicitous Introduction clarifies the meaning and structure of the Mass as a whole. A beautiful book for home and library.

Daniel-Rops, Henri. *What Is the Bible?* Tr. from the French by J. R. Foster. Hawthorn Books. 128 p. \$2.95 (Twentieth Century Encyclopedia of Catholicism)

An internationally known Catholic scholar outlines the historical development of the Bible, its parts, literary forms and interpretation. This is the first volume in the Biblical series of the Encyclopedia. Written in essay form and introductory in approach, it is within the interest and grasp of the ordinary intelligent Catholic.

Dooley, Thomas A. *The Edge of Tomorrow.* Farrar. 208 p. \$3.75

Though apparently written in haste and showing signs of possibly exaggerated optimism about the effects of American friendliness and generosity, this is magnificent in its account of the devotion and self-sacrifice of six young Americans over a period of fifteen months for the sick poor of Laos. Having erected a simple hospital in a most primitive

setting, they fought anti-Americanism, filth and disease, wild animals and superstition. Their deeds speak louder than does Dr. Dooley.

Hales, Edward Elton Young. *The Catholic Church in the Modern World; A Survey from the French Revolution to the Present.* Hanover House. 312 p. \$4.50

"What is attempted in this book is to look at the life of the Church . . . as a whole, in order that we may understand what it was, and why she acted in a certain recognisable way in her social and political relations" (Preface). Some of the larger problems considered are the struggles with Napoleon and Bismarck, the rise of nationalism, loss of the papal states, the American Church in Canada and the United States, two world wars, and the world-wide spread of communism. Mistakes in policy and strategy are pointed out and separation of Church and state approved, though the author is always sympathetic. Comprehensive and readable.

Joly, Eugene. *What Is Faith?* Tr. from the French by Dom Illyd Trethowan. Hawthorn Books. 144 p. \$2.95 (Twentieth Century Encyclopedia of Catholicism)

Essays centering up such questions as: the business of believing, historically and humanly considered; the Christian's relations with God; proofs for God's existence; God's revelation of Himself in the Person of Christ; salvation outside the Church. The second volume of Encyclopedia to appear in English, this belongs to the Knowledge and Faith series in the set.

Leclercq, Jacques. *Thunder in the Distance; The Life of Père Lebbe.* Tr. by George Lamb. Sheed. 322 p. \$5

Though stylistically inferior to its subject, this account of a great missionary whose Chinese name means "the thunder that sings in the distance" is sound and impressive. Based on primary sources, it reveals the foresight, indomitable, and versatility of the former Vincentian who founded four new Orders, spread the word of God in China, established several forms of Catholic Action there, founded a daily Catholic newspaper in North China and a corps of stretcher-bearers during the war and—most important—helped materially in building up a native priesthood and hierarchy.

McGoey, John H. *Nor Scrip nor Shoes.* Little. 280 p. \$4

The major portion of the book describes the author's four years in China during and after World War II. It also includes an account of his childhood home in Toronto, seminary training and, following the Chinese experience, struggle against cancer and heart attack. Still in his thirties, he is currently engaged in missionary work in the Bahamas. Without sentimentality or self-pity, he reveals a buoyant personality at the same time that he gives a graphic picture of China before and after communist seizure.

McNally, James J. *Litany at Nazareth.* Wagner, 248 p. \$3.95

Forty-nine chapters inspired by the invocations in the Litany of Mary which can serve Religious as matter for meditation. They are more than abstract eulogies of Our Blessed Lady, being practical and unforgettable lessons in Christian living.

Sheen, Fulton John. *Life of Christ.* McGraw. 559 p. \$6.50

Not a "strictly chronological life of Christ in a geographical setting" so much as a series of meditations and homilies on the implications of that life for modern men. Because Bishop Sheen feels Western Christendom has forgotten somewhat the Cross in Christ's life, he stresses throughout the inseparability of the two. Since communism accepts the Cross but rejects Christ, that way of life comes in for intensive treatment. Readers will note occasionally themes and topics which the writer has used in different form in earlier books. Critics have praised particularly his treatment here of the Beatitudes and the Last Supper.

Shields, Currin V. *Democracy and Catholicism in America.* McGraw. 310 p. \$5

The author discusses Liberalism at length and finds it antagonistic to both Democracy and Catholicism. On the other hand, Democracy and Catholicism he finds mutually compatible. Written by a non-Catholic teacher of political theory at the University of California at Los Angeles, the book is not always consistent in argument or lively in presentation. It is, however, interesting and unbiased in its discussion of church-state relations.

Whalen, William Joseph. *Separated Brethren; A Survey of Non Catholic Denominations in the United States.* Bruce. 284 p. photos. \$4.50

An overview of some thirty-six non-Catholic religions, cults and interdenominational groups, which describes founders, origins, early doctrines and present-day forms, distribution and membership. Prefatory chapters discuss trends in Protestantism and differences between Catholicism and Protestantism. Final chapters examine the ecumenical movement and the prospects for the reunion of Christendom. Matter of fact, non-controversial and very enlightening.

SOCIAL SCIENCE

Baldwin, Hanson W. *The Great Arms Race.* Praeger. 116 p. \$2.95

The military editor of the *New York Times* approaches our military weaknesses from an angle different from that of the Gavin title below. After comparing Russian and American assets in detail, with supporting charts and tables, he denies that inter-service jealousy is the cause of our inadequacy, and puts the blame on officials who refuse to make difficult decisions, on civilian

bureaucracy in the Defense Department, on failure to provide sufficient funds for defense in the annual budget.

Burke, Louis H. *With This Ring.* McGraw. 280 p. \$4.50

A judge in the Conciliation Court of Los Angeles County writes of some of the wrecked or nearly wrecked marriages which have come to his attention since his appointment in 1953. Included is the "Reconciliation Agreement" which some of the parties are induced to sign, detailing certain promises they are held to under possible penalty of fine or jail sentence. The number of marriages so saved to date is hopeful indication of greater and wider success in this field.

D'Arey, Martin Cyril. *Communism and Christianity.* Devin. 241 p. \$4

An English Jesuit and humanist-theologian-philosopher analyzes the similarities and dissimilarities between communism and Christianity, with special reference to communism's philosophic basis in Hegelian thinking. Its greatest danger, he feels, is its appeal to a fundamental craving for justice and order, a craving which is satisfied with material rather than moral and spiritual ultimates. Communism inevitably results in slavery; Christianity, in freedom. The *Saturday Review* describes this book as "in the great tradition of Catholic intellectualism."

Fund for the Republic, Inc. *Foreign Policy and the Free Society;* ed. by Walter Millis and John Courtney Murray. Oceana. 116 p. pa. \$1

The Millis essay pleads for re-examination of international relations. Father Murray's essay (the strongest part of the book) analyzes the character of the Soviet Empire and warns the West that it is dangerous to lose the initiative in the struggle, particularly in the light of Russia's sea power. A third section consists of notes from a conference on the subject by consultants to the Fund.

Galbraith, John Kenneth. *The Affluent Society.* Houghton. 368 p. \$5

On the thesis that American economy is faced with over-production in its necessity of keeping every worker on the job, the author declares we countenance waste, high-pressure advertising and inflation. He advocates increased unemployment compensation, provided by the federal government. "Here is economics with a literary flair, deft humor, and uncompromising opinions. Many of the last are very controversial but they make you think" (*Catholic World*).

Gardiner, Harold Charles. *Catholic Viewpoint on Censorship.* Hanover House. 192 p. \$2.95. (Catholic Viewpoint series)

In three parts, the first of which examines the philosophical and tangible considerations of the problem; the second looks into the National Legion of Decency, National Office for Decent Literature, pressure groups and the laws of the land thereunto; while the third part consists of five quoted articles showing both sides of the question. Clearly and cogently written.

Gavin, James M. *War and Peace in the Space Age*. Harper. 304 p. \$5

A blunt warning about the weakness of our national defense by the former Chief of the U. S. Army Office of Research and Development, in which the Catholic World War II paratroop commander declares that Russia will ask for more and more summit conferences, attempt to break up NATO, SEATO and the Bagdad Pact, try to end nuclear testing, and apply strong economic and political pressures against the West. He points out the inferiority of our missile development, the Defense Department's earlier rejection of an Army satellite, the likelihood of limited rather than world wars in the future, and our unreadiness to wage these. A provocative and important book.

Goodfriend, Arthur. *Rice Roots*. Simon and Schuster. 209 p., photogs. \$3.95

An ex-government employee, on a Rockefeller grant, lived with his family at the "rice roots" of Indonesia in order to come to know the natives firsthand and to discover why they do not like Americans. His description of local conditions is interesting; his prescription for American approaches is sound and humbling. His proposed program for future action includes working from a felt need rather than from a superimposed culture, cooperation with rather than leadership from, and realization that the job takes more than money. Excellent complement to Lederer and Burdick's *The Ugly American*.

Hoover, John Edgar. *Masters of Deceit*. Holt. 374 p. \$5

The Director of the Federal Bureau of Investigation reports on his contacts with the undiminished goals, finances, organization and tactics of the American Communist Party since 1919, all illustrated with concrete data. He reminds us what communist control of America would be like and urges citizens to help in the detection of infiltration and sabotage. Straight-forward, unimpassioned, and very impressive in its seriousness.

King, Martin Luther. *Stride toward Freedom; The Montgomery Story*. Harper. 230 p. \$2.95

With dignity and without recrimination, the Negro minister who directed the Montgomery, Alabama, bus boycott narrates two stories: his own, including his earlier disinclination to be a leader of his people; that of local Negroes' campaign of passive resistance against discrimination. As is well known, in spite of violence offered by the white group, the Negroes eventually won out. This is the book the author was autographing when he was stabbed by an unstable member of his own race.

Kytle, Elizabeth Larisey. *Willie Mae*. Knopf. 244 p. \$3.50

A spirited, touching, semi-fictional biography, told seemingly in the subject's own words, of a Georgia-born Negress who worked for white folks. Some of the latter were considerate and decent, others were selfish and cruel. Willie Mae's lack of self-pity, her humor and

individuality shine through the pages. Her shrewdness in appraising the whites with whom she came in contact is most revealing, as is the affection which plainly existed between the author and her subject.

Rand, Christopher. *The Puerto Ricans*. Oxford. 178 p. \$3.75

About the Puerto Rican section of New York City called El Barrio where our newly come fellow-citizens concentrate. The author describes the deplorable conditions under which they live, their exploitation by some, the assistance provided by evangelical churches and the welfare department, as well as an overview of the island from which they come. Restrained in its verdicts and sobering in its facts.

Thomas, John L. *The Catholic Viewpoint on Marriage and the Family*. Doubleday. 191 p. \$4.50 (Catholic Viewpoint series)

The confusion and difficulties confronting Catholic couples in American society are traced; the Church's teachings that marriage is a vocation cogently presented; the family programs set up in various areas described. The author points out that Catholic teachings in regard to marriage come from reason, revelation, and tradition. Clearly and logically written.

Tully, Andrew. *Treasury Agent*. Simon and Schuster. 338 p. \$4.95.

Less well known than that of the FBI is the protective detective work of the Treasury Department. Here many of the startling cases the department has successfully coped with are described with animation and considerable comfort to the reader. Particularly interesting are the sections describing the work of the Secret Service.

Wibberley, Leonard. *The Coming of the Green*. Holt. 184 p. \$3.50

Not a definitive history of the Irish in America, but a short, informal account of exploitation in Ireland, Tammany Hall protection in the United States, participation in Revolutionary and Civil Wars, draft riots in 1863, Molly Maguire violence and other labor troubles. It ends with success stories of 19th century millionaires and sportsmen, plus some other Irish-Americans who achieved distinction in different fields. Uneven but satisfying for casual readers of Irish descent.

Woods, Ralph, comp. *The Catholic Concept of Love and Marriage*. Lippincott. 285 p. \$3.95

Excerpts, some several pages long, some a few sentences only, from about seventy time-honored and contemporary authorities and writers. Grouped in four sections: Love and marriage, Husband and wife, Parents and children, The Family. There is an Introduction by Monsignor Irving A. DeBlanc, Director of the Family Life Bureau, NCWC, and a Foreword by Alphonse H. Clemens.

EDUCATION

Adler, Mortimer J. and Mayer, Milton. *The Revolution in Education*. University of Chicago Press. 196 p. \$3.75

Examining the fundamental principles upon which American education has been based, the authors see three possible attitudes toward education: aristocratic (for the privileged), realistic (laissez-faire), and idealistic (our present universal system). They see in the current system two points of view—modernistic and traditional—and themselves seem to lean toward the traditional.

Benton, William. *This is the Challenge: The Benton Reports of 1956-1958 on the Nature of the Soviet Threat*. Edited by Edward W. Barrett. Associated College Press. 254 p. \$3.95

A recapitulation of Senator Benton's articles, speeches and question-and-answer periods, reporting on his interviews with Russians and individuals in other Iron Curtain countries on education, religion, mass communication and the arts. He suggests methods of stepping up American education and of reducing East-West tensions. Most startling of his findings is that concerning the disposition of the half of Russia's professionally and technically trained people who cannot be absorbed in their own country. They are expected to propagandize other nations.

Dunn, William Kailer. *What Happened to Religious Education?* Johns Hopkins University Press. 346 p. \$5

Using data from his doctoral dissertation Father Dunn analyzes the causes of the decline of religious teaching in the public schools, 1776-1861. He believes that the decline has very directly affected present church-state relations.

Keats, John. *Schools without Scholars*. Houghton. 202 p. \$3

Controversial, provocative, and witty is a criticism of America's public schools, which finds life-adjustment curricula, vocational education, and teacher-training institutions the chief factors in our failure. The author believes children should be taught the whyness rather than the howness of things and describes the New Canaan, Connecticut, community's success in revamping its curriculum.

Power, Edward J. *History of Catholic Higher Education in the United States*. Bruce. 383 p. \$7

An attempt to approach realistically and to appraise restrainedly the history of Catholic college education. We are shown the slow, meager beginnings in America, the present lack of funds, and the unequal scholarship by comparison with state and private secular institutions. Interesting chapters are those on student life and activities, on the development of women's colleges, and on Catholic professional schools. The book is not always consistently patterned, the conclusions will not be everywhere ac-

cepted, but the content is in general interesting and unique without being definitive.

Walter, Erich Albert, ed. *Religion and the State University*. University of Michigan Press. 321 p. \$6.50.

Essays from outstanding educators in about a dozen universities, public and private, which consider the nature of academic freedom, student attitudes, and more specifically religion curricula, counseling, and activities. The writers are agreed upon the importance of religion in the liberal education and upon the students' participation. Four of the strongest articles are by prominent Catholics, among them George Shuster and Father John C. Murray, S.J. The book has been called "a liberal education in itself . . . one of the most 'educating' books of recent years."

SCIENCE

McLaughlin, Patrick J. *The Church and Modern Science*. Philosophical Library. 374 p. \$7.50

Both a source book and an exposition of some of the ethical problems arising from contemporary scientific developments and practice. Several important messages of Pope Pius XII are reproduced in full or part, and analysis made of the nature of scientific theory. Timely and fundamental for the thoughtful reader.

Marek, Kurt W. *The March of Archaeology*; by C. W. Ceram (pseud.). Tr. from the German by Richard and Clara Winston. Knopf. 326 p., photogs. \$15

Companion piece to the author's rich *Gods, Graves and Scholars*, this is an excellent history of the archaeological movement. Beginning with discoveries at Pompeii, Herculaneum, Crete and Troy, the book outlines most readably the findings in Egypt, then Mesopotamia and finally the buried cities of Middle America. There is a chronology of archaeological discoveries (with comments), a nine-page bibliography, quotations from original sources, and an abundance of striking photographs which form an integral part of the text.

Moscati, Sabatino. *Ancient Semitic Civilizations*. Putnam. 254 p., photogs., maps. \$5

A professor of the history of religions, of Hebrew and Semitic languages, and presently of Semitic philology at the University of Rome interprets the ancient Middle East, its civilizations and their cultures and religions chiefly in terms of their language affiliations. Preface his account with a description of the ancient desert and potamic regions, he takes up successively the Mesopotamians, Canaanites, Hebrews, Arameans, Arabs, and Ethiopians. Addressed to the non-historian with some background in the subject.

Roueche, Berton. *The Incurable Wound*. Little. 177 p. \$3.50

Six tales of medical detection, reminiscent of the author's *Eleven Blue Men* (1954). These concern rabies-carrying bats, poisoning by aspirin and by carbon tetrachloride, a Bostonian's amnesia wanderings, a case of manic-depressive psychosis induced by cortisone, and a description of the New York City Health Department's contacts with deadly household products. Easy reading and medically accurate, without exaggeration for effect.

Wechsberg, Joseph. *Avalanche!* Knopf. 253 p. \$4

Prefaced by rather slow-moving data on the nature of avalanches, precautions to be taken, and the history of Blons, Austria, a tiny Alpine community, this quickens as it gets into the thrilling account of twin disasters which struck that community one January day in 1954, and killed one-sixth of the population. Cut off from the outside world, the village undertook its own rescue work. Based on much direct testimony, cleverly reconstructed into dialog, this is vividly told.

LANGUAGE and LETTERS

Ciardi, John. *I Marry You; A Sheaf of Love Poems*. Rutgers University Press. 44 p. \$2.75

Vivid, very personal and occasionally earthy poems about marriage and parenthood, by the poetry editor of the *Saturday Review*. Readers have been impressed by their vitality and sharply etched figures.

Hasley, Lucile Charlotte. *Saints and Snapdragons*. Sheed. 214 p. \$3

Lighthearted, featherweight essays on such random topics as Togetherness, television programs, positive thinking, plumbers and gardens, high school memory books, her mother's recipe book, and others. Some are more amusing and timely than others; some more thoughtful in their underlying implications. Almost all reflect some phase of contemporary life.

Knox, Ronald Arbuthnott. *Literary Distractions*. Sheed. 232 p. \$3.50

Genial and witty essays on a variety of subjects including Ben Jonson, Hilaire Belloc, Chesterton, marine influence in Greek life, rules for detective fiction and, funniest of all, "The Man Who Tried to Convert the Pope." The learning and versatile charm of Monsignor Knox are reflected through all of them.

Pei, Mario. *One Language for the World*. Devin-Adair. 291 p. \$5

Because it is impossible to foresee which of the 2796 languages now spoken over the world will be on top tomorrow, a famous linguistic authority proposes that governments agree on one of these as the second language to be taught all children from kindergarten on. He recommends no particular language—that is a matter for international agreement—but insists that the plan he suggests (for which a program and pro-

cedures are included) would result in a bi-lingual world in another thirty years. He does not believe this would cure the world's ills, but he thinks it would go a long way toward easing intercommunication. Stimulating.

Sitwell, Edith, Dame, ed. *The Atlantic Book of British and American Poetry*. Little. 1092 p. \$12.50

An anthology of vast scope, progressing from Richard Rolle (1300?-1349) to John Ciardi and Charles Causey, though not in strict chronological order. Prefacing the whole is a section of anonymous early religious and secular poems. Introducing some of the poems are critical appraisals which more often than not dwell on the effects attained through sound and alliteration. Highly personal in its selections, the collection represents the judgment of a firmly established poet.

TRAVEL

Considine, John Joseph. *New Horizons in Latin America*. Dodd. 379 p. photogs. \$5

Four-fifths of the book considers economic, educational and religious conditions in Brazil, in the southern states of Argentina, Uruguay, Paraguay and Chile, and in the Andean and Middle America sections. Another important part throws surprising light on the rise of Protestantism in Latin America, while the Introduction analyzes the current antagonism toward the United States. The total picture is not encouraging in spite of the dedicated service of a small group. North American Catholics, however, should be acquainted with these conditions.

Douglas, William Orville. *West of the Indus*. Doubleday. 513 p. \$5

A mellow, urbane description of a 7,000-mile automobile trip from Karachi to Istanbul, in 1957, which passed through five countries on the Soviet border. The adventuresome incidents attendant thereupon, the historical backgrounds sketched in, the sage summing up of political, economic and social conditions, as he observed them, make this an enjoyable and soundly informative volume.

Gunther, John. *Inside Russia Today*. Harper. \$550 p., illus. \$5.95

A comprehensive survey of the sprawling, complicated country, which includes a brief historical overview, descriptions of principal cities and sections, leaders, reports on science and education, social patterns and politics, geography and religion, economics and entertainment, and a wealth of other phases. The light thrown on many dark corners of this enigmatic nation is helpful in explaining the changes currently taking place.

Hamilton, Elizabeth. *Put Off Thy Shoes; A Journey through Palestine*. Scribner. 192 p., illus. \$3.50

A perceptive travelogue describing a

Catholic classicist's trip through Israel and Jordan. Using the Bible for map, she shows the ancient and modern associations with the Holy Places, giving us a pleasant insight into not only historical events but present-day happenings as well. Written with sympathy, vividness and charm.

Heverdahl, Thor. *Aku-Aku*. Rand. 384 p., photogs. \$6.95

The author of the popular *Kon-Tiki* undertakes another expedition to substantiate his belief that Polynesian civilization came from Peru, instead of the reverse. Here he tells what he found on Easter Island, the Polynesian foothold nearest the American continent. We see the grotesque monoliths, the tiny community shepherded by Father Sebastian and led by Mayor Pedro Atan, the secret caves and their ancient contents, the half-Christian, half-pagan ceremonies, the three separate population groups who at different times took over the island. This is adventure reading of high order.

Hotchkiss, Christine. *Home to Poland*. Farrar. 247 p. \$3.95

A Polish-born woman, daughter of a wealthy landowner of the old regime, contrasts the Poland she knew as a child with what she found six months after the famous 1956 defiance of Russia. Gomulka was the hero of the hour; and she herself believed firmly that the concessions he wrung from the Soviet would be lasting. The reader who knows that some of the major concessions have already been negated finds her confidence a bit saddening. Good reporting, shrewd observations rendered with a light touch make this highly readable.

Krutch, Joseph Wood. *Grand Canyon; Today and All Its Yesterdays*. Sloane. 276 p. \$5

Deprecating the tourists who glance at the Canyon hurriedly and without understanding, the author describes several approaches he has made by land and air; reviews its billion-year-old history and the strata which reveal this; and pleads that America's natural beauties be protected. A leisurely and rewarding book.

Maritain, Jacques. *Reflections on America*. Scribner. 205 p. \$3.50

Gracious and graceful essays in tribute to the America in which he noted French philosopher has spent many years. Presented originally in seminars at the University of Chicago, they retain their informality here. In spite of American preoccupation with sex and racial segregation, he finds so many phases to admire—particularly our Christian fabric—that his book is a challenge to American readers.

Mayer, Grace M. *Once upon a City*; Foreword by Edward Steichen. Macmillan. 511 p., photogs. \$15

New York City's Golden Age, 1890-1910, the period of antic millionaires, international weddings, flourishing theaters, Elsie de Wolfe and the interior decorating business, Ellis Island and hundreds of thousands of immi-

grants, the heyday of Coney Island and Madison Square Garden, all these and many more as caught in Joseph and Percy Byrons' cameras and affectionately described by the curator of prints at the Museum of the City of New York. Authentic, nostalgic and illuminating.

Najafi, Najmeh and Hinckley, Helen. *Reveille for a Persian Village*. Decorations by Massud. Harper. 273 p. \$4

The American-educated author of *Persia Is My Heart* undertook and successfully carried out the rehabilitation of a miserable Persian village without benefit of funds from organized sources. With infinite charity, tact and zeal, this dedicated Moslem awakened the interest of the villagers themselves in improving sanitation, health, education, the position of women, and economics. An inspiring and modest recital of what one individual can do.

Pattee, Richard. *Portugal and the Portuguese World*. Bruce. 350 p. illus. \$7.50

Beginning with an interesting sketch of the Portuguese people, the author goes on to describe their amazing development in the 16th century and their subsequent collapse with its attendant colonial problems. He has a high opinion of the work and integrity of Salazar, to whom he devotes considerable space. An informative book about a contemporary benevolent dictatorship.

Prescott, Hilda Frances Margaret. *Once to Sinai; The Further Pilgrimage of Friar Felix Fabri*. Macmillan. 310 p., illus. \$5

The author of *The Man on a Donkey* and of *Friar Felix at Large* here continues the account of the 15th-century Swiss Dominican's travels. Basing her narrative on the cheerful Friar's famous *Evagatorium*, and upon other contemporary accounts (some his companions') as well as upon modern scholarship, she follows the stout-hearted, adaptable, and unquenchably curious traveler from Jerusalem to Mt. Sinai, Cairo, Alexandria, Venice, and finally to his monastery in Ulm where the dog was the first to recognize and greet him. A remarkable and fascinating picture of the medieval Near East is the result.

Toynbee, Arnold J. *East to West; A Journey round the World*. Oxford. 243 p. \$4.50

Brief articles originally written for a London newspaper on the seventeen-month, round-the-world journey the author undertook to gather data for a revision of his *Study of History*. His extensive historical knowledge of the places visited—Latin America, New Zealand, Australia, Japan, Southeast Asia, India and the Near East—sharpened his perception of what he saw. His lucid, concrete observations enable the reader to see it, too, and to understand its meaning.

Van der Post, Laurens. *The Lost World of the Kalahari*. Morrow. 279 p. \$4

An enthralling account of an expedition undertaken to discover as much as

could be about the Stone Age tribe inhabiting the Kalahari Desert, the little Bushmen who have been pushed there by the white man's advance and guns. Successful in tracking down a group, the author lived with them several weeks and his book describes their peculiar anatomy, food, skills, music, and hunting ability, with great humanity and understanding.

HISTORY

Briscoe, Robert, and Hatch, Alden. *For the Life of Me*. Little. 340 p., photogs. \$5

Part autobiography, part modern Irish history, and wholly captivating, this details the episodes in the life of the former Lord Mayor of Dublin, as he was variously businessman, rebel, foreign agent, and gun runner, in his efforts to bring freedom to Ireland. His work for European Jewry and Zionism is also described. Warm, witty, and forthright in his admiration for DeValera.

Durrell Lawrence. *Bitter Lemons*. Denton. 256 p., illus. \$3.50

A poet-novelist who lived in Cyprus, 1953-1956, writes brilliantly and affectionately of its people, and of the cloud which came with the political troubles. He concludes that the island's destiny lies not in its own hands but in the determination and actions of political movements worlds away.

Hibbert, Christopher. *King Mob; The Story of Lord George Gordon and the London Riots of 1780*. World. 249 p. \$4.95

Masterly, well documented reporting on the excesses committed by a mob of anti-Catholic petitioners and assorted riff-raff when Parliament abolished—as a purely political, not humanitarian, measure—a few of the lesser laws against Catholics. Many Catholics, for various reasons, opposed the new relief, as well. However, before the nightmare of rioting was over, hundreds of lives had been lost, chapels and homes had been burned, prisons opened, and the Bank of England barely saved by troops. Included is an account of Lord Gordon's erratic career. An example of mob psychology at its most vicious.

Maritain, Jacques. *On the Philosophy of History*; ed. by Joseph W. Evans. Scribner. 180 p. \$3.50

Four essays which discuss the significance of a philosophy in historical thinking, consider the views of certain historians like Hegel, Comte, Marx, and Toynbee, and offer the conclusion that history is a conflict between good and evil. The author finds a slow moral growth down the ages and he maintains that the goal of man is not a classless society but the Kingdom of God.

Moorehead, Alan. *The Russian Revolution*. Harper. 301 p., photogs. \$5

Because he feels that the Russian Revolution changed the direction of world history, the author reconstructs the

events leading up to it and throws a major part of the responsibility upon the German government. While the charge is not new and not everywhere accepted, the account makes absorbing reading. The analysis of Lenin is especially interesting.

Sandoz, Mari. *The Cattlemen.* Hastings House. 527 p., maps, illus. \$6.50

A breezy narrative of the great cattle-raising industry of our American West, in which its successes, financial failures, drudgery and rawness, and the tall stories connected with it, are told with zest and humor. The account begins with Coronado's supply train and comes down to present-day ranchers, with occasional side trails for rustling, range wars, lawmen vs. badmen, and cattle ways. This is stirring, colorful Americana.

Schröter, Heinz. *Stalingrad.* Dutton. 263 p. \$5

A war correspondent on the scene with the German army wrote this history, but its publication was forbidden for fear of possible disastrous effects on German morale. This revised version lays the blame for the German defeat upon Hitler's egotism and military ineptness. The author carefully analyzes the poor intelligence work, the bad strategy, the inadequate provisions which cost Germany almost a quarter-million men. The terrible human waste, he feels, is an indictment of Hitler rather than a tribute to Russia.

Szabo, Tamas (pseud.). *Boy on the Roof-top.* Little. 180 p. \$3.75 (Atlantic Monthly Press)

An account of the 15-year-old Hungarian boy who led a group of 780 schoolboys in the ill-fated, 1956 uprising against the Communists. After twice falling into Red hands and escaping each time, he fled to Austria and thence made his way into Paris where he is now in school. Whether his heroism be charged to youthful craving for dangerous excitement, or to pure patriotism and love of freedom, his book makes breathless reading.

Tuchman, Barbara W. *The Zimmermann Telegram.* Viking. 244 p. \$3.95

In January, 1917, British Intelligence intercepted and decoded a message from the German Foreign Secretary, Arthur Zimmermann, to the German minister in Mexico, describing plans for a Mexico-Japan-Germany alliance and invasion of the United States by Mexico, if American neutrality should fail after German resumption of full-scale submarine warfare. The affair changed President Wilson's mind about armed neutrality, united American opinion and propelled the United States into war. An absorbing and scholarly account which brilliantly assembles and analyzes complex materials and gives the reader an insight into British and German intelligence services during the period.

BIOGRAPHY

Aradi, Zsolt. *Pius XI, the Pope and the Man.* Hanover House. 262 p. \$4.50

A Hungarian historian details, against a backdrop of world political and social affairs, the achievements of the former director of the Vatican Library who when in his sixties and within the space of four years became successively Papal Nuncio, Archbishop, Cardinal, and Pope. Promotion of Catholic Action, establishment of the Vatican Radio, conclusion of the Lateran Treaty, and the widespread strengthening of Church relations, are described admiringly, and their implications for the future sketched.

Balchen, Bernt. *Come North with Me.* Dutton. 318 p. \$5

An exciting, adventuresome autobiography of the Norwegian-born flyer, from the day in 1912 when he first met Roald Amundsen to the day in 1952 when he landed at Thule Air Base. In the interval he had accompanied Amundsen when Byrd was flown across the North Pole, co-piloted Byrd's plane to the Paris Air Derby, flown Byrd over the South Pole, established American military airbases in Greenland, flown refugee pilots to England during World War II, and aided in the Norwegian Resistance. A good story, well told.

De la Bedoyere, Michael. *The Meddlesome Friar and the Wayward Pope.* Hanover House. 256 p. \$4

An objective, well-researched and profoundly interesting analysis of two 15th-century foes, Pope Alexander VI and the Dominican reformer, Savonarola. The Pope emerges as personally immoral, but able as an administrator, patient in dealing with the disobedient priest, capable in warding off the Turks from Europe, and shrewd in his political dealings. The Friar, though ascetic and sincerely dedicated, was also fanatic and disobedient; unfortunately for him, he was inept in his political strategy as well. Written with "such skill and fairness, and such thorough understanding of the Renaissance, that the book can stand as a model for this sort of investigation" (New York *Herald-Tribune*).

Ferguson, Charles W. *Naked to Mine Enemies; The Life of Cardinal Wolsey.* Little. 543 p. \$6

The senior editor of *The Reader's Digest* joins erudition to painstaking research in this readable, well-paced and convincing study of "the proudest prelate that ever breathed." Ambitious, insecure, and unimaginative as the author shows Wolsey to have been, he nevertheless insists that Wolsey put loyalty to Rome before the King's favor. Many unforgettable pictures are found: the meeting on the Field of the Cloth of Gold, the English ecclesiastical courts, the luxurious ostentation with which the Cardinal surrounded himself. These take place, however, to the interpretation of his personality.

Gallico, Paul. *The Steadfast Man.* Doubleday. 238 p. \$3.95

Discarding the libraries of pious legends about his subject, this non-Catholic writer turns to the only writings St. Patrick left us, the *Confessions* and *Letter to the Soldiers of Coroticus*, and from these deduces the kind of man he thinks the Irish Saint must have been. Keynote to his character was steadfastness, but humility, spirituality, courage, and intelligence were there, too, plus administrative ability of a high order. An eloquent tribute which traces Ireland's long literary tradition to the writing lessons he gave his converts.

Handlin, Oscar. *Al Smith and His America.* Little. 207 p. \$3.95

Says Robert Moses in the *Atlantic Monthly*: "I doubt whether there will be a better definitive biography of him . . . Oscar Handlin gives us now a fair, careful, balanced, highly intelligent work, largely aimed at evaluating the Governor in his relation to the rise of the urban, comparatively recent immigrants and their offspring, to the liquor question, and to religious prejudice."

Herold, Jean Christopher. *Mistress to an Age; A Life of Madame de Staél.* Bobbs. 500 p. \$5.95

An acute, penetrating portrait of the ugly, promiscuous, highly intelligent woman who has been ranked with Russia and England as one of the three great European powers of her time. A bluestocking, hardy champion of personal liberty, and political conspirator, she knew and wooed, and was wooed by, the great figures of the late 19th century. Only Napoleon repulsed her. Crowded as the book is with political, literary, and philosophical events, it affords a lively, vivid interpretation of a restless woman and her century.

Holden, Vincent F. *The Yankee Paul; Isaac Thomas Hecker.* Bruce. 508 p., photogs. \$6.95

A solid, well-documented biography of the founder of the Paulist Fathers, from his birth in 1819 to his release by papal order from the Redemptorist Fathers in 1858. Fully treated are his early conviction that God had special work for him, his stay at Brook Farm and association with New England intellectuals, his joining the Redemptorist Congregation and visit to Rome to get permission to establish an American house of this Community, and his expulsion from the Community. An authoritative work about a controversial figure.

LaFarge, John. *An American Amen; A Statement of Hope.* Farrar. 254 p. \$3.75

In his candid, thoughtful and positive reflections on America, this Jesuit priest comments on contemporary Catholicism, the responsibility of the intellectual, free will in current society, conflicts of science with religion, the meaning of democracy, the evils of segregation, and other topics. He declares that his love for the human race derives from the meaning of man's history, a history

that stems from man's fall and his redemption, hence that man makes history, not history man. Readable and, as always, urbane.

Lepp, Ignace. *From Karl Marx to Jesus Christ.* Sheed. 212 p. \$3.75

A philosopher-psychologist-priest tells of his conversion from Protestantism to communism and from communism to Catholicism. During his eleven years with the communists he rose high in their ranks, but first-hand experience in Russia changed his mind about his place in their company. His book reveals wide acquaintance with the political, social, and economic conditions of our time. Scholarly and stimulating.

Maurois, André. *The Titans; A Three-Generation Biography of the Dumas.* Tr. from the French by Gerard Hopkins. Harper. 509 p. \$5.95

There was General Dumas, son of a French nobleman and a West Indian Negress, who was a capable soldier in Napoleon's army. His son, Dumas père, was the popular novelist and frank sensualist. And Dumas, fils, was a dramatist crowned by the French Academy. This widely researched, anecdotal biography reflects the purple, hedonistic society in which the subjects lived.

Montgomery, Bernard Law, Viscount. *Memoirs of Field-Marshall the Viscount Montgomery of Alamein*, K. C. World. 508 p., photogs. \$6

A frank and, as events have proved, provocative autobiography in which the author blames his mother for an unhappy childhood, deprecates British military affairs between World Wars I and II, comments caustically on individuals and nations during the second war, and reveals his personality in every paragraph. Almost as clear is the portrait of Supreme Commander Eisenhower. But if the author is critical of other people, his is no less so of himself.

Roosevelt, Eleanor. *On My Own.* Harper. 241 p., photogs. \$4

The third volume in the former First Lady's life deals with the adjustments she has made since the death of FDR. It has been a busy thirteen years, and productive. Still vigorous, still shrewd, she makes pronouncements with which readers may not agree but they will recognize her sincerity and concern for others. This has been called "by far the freest and the pithiest of her books."

Schnabel, Ernst. *Anne Frank; A Portrait in Courage.* Tr. from the German by Richard and Clara Winston. Harcourt. 192 p., illus. \$3.95

The author interviewed some forty-odd individuals who had known the girl-author of the poignant *Diary of a Young Girl*, people who had known her in childhood, in hiding in Holland, and in the camps at Auschwitz and Belsen. He dedicates it to his children "that they may know." Interwoven are quotations from the *Diary*, Nazi pronouncements against the Jews, and certain unpublished notes. The whole is fragmentary but heartbreakingly impressive.

Stern, Gladys Bronwyn. *And Did He Stop and Speak to You?* Regnery. 202 p. \$3.75

Pen portraits of the author's close acquaintances, all distinguished literary, political, or religious figures. The articles, sometimes a chapter long, sometimes shorter, mention within other chapters, offer interesting insight into the lives and characters of such people as Max Beerbohm, Sheila Kaye-Smith, the Lunts, David Lloyd George, Pamela Frankau, Somerset Maugham, and Monsignor Knox. One glimpses the author's own personality and capacity for friendship, as well.

Thérèse, Saint. *Autobiography of St. Therese of Lisieux*; tr. by Ronald A. Knox. Kenedy. 320 p., illus. \$4.50

The first complete edition of the famous *Autobiography*, with omissions restored and additions deleted, leaving it as the Little Flower wrote it. Translated here from a French facsimile of the original, it bypasses the severe editing first done by her sister and the re-editing (often sentimental) of many others since. One now finds humor, frankness about herself and her family, and slightly different shadings of meaning. The deep humility characteristic of all earlier versions remains, however.

FICTION

Andersch, Alfred. *Flight to Afar*; tr. from the German by Michael Bullock. Coward. 192 p. \$3.50

Sophisticated, skillful suspense writing about four different people, all motivated by the need to escape. In one case, the escape is from physical danger; in another, for excitement and adventure; in the case of an older man, for the sake of honor; and in the case of the pastor, toward belief. *Best Sellers* says of this: "It shows the same love of freedom, of integrity, of the individual that we stand for. An excellent little book, it deserves the highest praise."

Barrett, William E. *The Empty Shrine.* Doubleday. 322 p. \$3.95

When an eight-year-old French-Canadian girl saw a vision of a white lady, the village hushed it up, refusing to discuss it with mainlanders and newspapermen. But they kept it in their hearts and minds until twelve years later when a cynical newspaperman arrived, determined to expose the fraud. How the girl, her neighbors, and her island upset his plans, and re-oriented his thinking, makes a beautiful novel, at once disturbing and reassuring.

Bentley, Phyllis. *Crescendo.* Macmillan. 216 p. \$3.75

With admirable craftsmanship, the author develops a chain-of-events novel centering on the theme "every moment of the world's history is a product of all the previous moments." She starts off her plot with the chance act of a clerk leaving his post three minutes early. This induces an ulcer attack in

a mill foreman who is late for work the next morning as a result. His tardiness in turn affects the owner; the owner's anger reaches still another person; and so on until the seventh person touched by the chain attempts suicide. Whereupon, the author untangles her maypole ribbons, straightening the threads of her characters' lives in what is for the reader a happy conclusion. Deft, original and compact, this is good technique.

Bjarnhof, Karl. *The Stars Grow Pale.* Knopf. 311 p. \$4

A moving autobiographical novel by a blind Danish cellist, written with sensitive characterization, telling homely scenes, rich understanding of the loneliness and deprivation of the sightless, yet with humor, response to beauty, and identification with humanity at large. This has been called a work of art and a literary experience which American readers should not miss. First published in Denmark, 1956.

Brady, Charles A. *This Land Fulfilled.* Dutton. 346 p. \$3.95

In a story of Leif Ericsson's establishment of an American colony, we get an interpretation of the Viking period when Norse power was on the wane, when Christ was slowly supplanting Woden, when nationalism was uniting petty clans into a state. We get, too, a pair of Irish prisoners who sailed with Leif the Lucky but returned to become king and queen of Munster. Leif, however, remains the central figure, devout, honorable, capable.

Bryher, Winifred. *Gate to the Sea.* Pantheon. 119 p., illus. \$2.75

A story of the courage of the exile, by a writer famous for her luminous prose. This concerns a Greek colony in Paestum, southern Italy, around 400 B.C., which some eight years earlier had fallen to the Lucanians who enslaved the citizens. The priestess of Hera had first elected to stay but, recognizing the hopelessness of the situation, escaped with the sacred relics to a place outside the reach of the invaders. Quietly, simply, poetically, and strongly told.

Dinesen, Isak (pseud.). *Anecdotes of Destiny.* Random House. 244 p. \$3.75

Five short stories in the author's best vein, some chilling, some suspenseful, and all magical. This is pure storytelling at the heights.

Duggan, Alfred. *Three's Company.* Coward. 286 p. \$3.95

Considered the best of the author's fine historical novels, this is a conjectural portrait of the least known of the famous Roman Triumvirate—Marcus Aemilius Lepidus. Personally ineffectual, he found himself in powerful company, in situations he could not fathom, and with honors he had not merited. Duggan makes him a sincere, well-intentioned, compromising individual, irresistably deteriorating in a world he could not understand. A vivid picture of Old Rome emerges in this ironic and slow-moving story.

Integrating food with history and health, the author traces changes in man's procurement of food from prehistoric times to the present. Food distribution, production, preparation, and preservation, as well as present world food problems, are lightly touched upon. Profusely illustrated in bright colors.

Chase, Mary. *Loretta Mason Potts*; illus. by Harold Berson. Lippincott. 221 p. \$3.50

Not for the literal-minded, but a charming combination of fantasy and realism, nevertheless, is the account of ten-year-old Colin Mason's investigation into the doings of his older sister Loretta. Rude, impudent Loretta's secret has to do with a bridge and an exquisite castle and its inhabitants, the General and the Countess, who praise her when she is bad. As events turn out, Loretta becomes happy to have her mother's love, instead.

DeJong, Meindert. *Along Came a Dog*; pictures by Maurice Sendak. Harper. 172 p. \$2.75

How a homeless dog by his protection of a little toeless hen induced a kind farmer to give him a home. An excellent, unsentimentalized account of animal-human relationships, which manages to work up a little suspense along the way.

Derleth, August. *The Moon Tenders*. Duell. 196 p. \$3

With a whole summer ahead in which to do nothing but "tend the moon and the stars," two boys drift down the Wisconsin River on a home-made raft to hunt for treasure one of them has read about. High adventure follows. Humor, suspense, and wholesome relations between the boys and the grandfather of one of them make the book.

Gales, Louis A. *Catholic Child's Book about the Mass*; paintings by William deJ. Rutherford. Simon and Schuster. 46 p., col. photogs. \$1.95

The handsome, brightly colored pictures are the most striking feature of the book, but the explanatory text and occasional paraphrase of the Mass prayers are distinctly helpful. Paper-covered boards.

Gallant, Roy A. *Exploring the Sun*; illus. by Lee Ames. Garden City Books. 56 p. \$2.50

After a brief survey of the slow growth of man's knowledge about the sun, the author discusses its composition, ending with a vivid account of its probable destruction ten billion years hence. A handsome picture-text, with boldly colored, imagination-stretching illustrations.

Griffith, Fay. *Hidalgo and the Gringo Train*; illus. by Kelly Oechslin.

A ten-year-old Mexican goatherd picks up an English version of *Robinson Crusoe*, but he can read neither English nor Spanish. Thanks to the good efforts of Fray Bernardino, he learns to read a little of both—and wonder of wonders—the kindly Fray gives him a Spanish translation of the

beloved story. Later, after he saves a trainload of gringos from derailment, he is given money for his schooling and a trip to Mexico City. Simply told, with a nice picture of family life.

Homan, Helen Walker. *St. Anthony and the Christ Child*; illus. by Don Lynch. Farrar. 185 p. \$1.95. (Vision Books)

How young Don Fernando, son of the governor of Lisbon and heir to vast wealth, became grey-gowned Friar Anthony of the Order of Friars Minor, a famous preacher, convert-maker, and miracle-worker. Told with sincerity and fervor.

Hunt, Marigold. *A Book of Angels*; illus. by Johannes Troyer. Sheed. 182 p. \$3

On the origin and nature of the angels, and the various occasions when they have been sent to men, as narrated in the Old and New Testaments. Good story quality, simple language, and much conversation.

Leach, Maria. *Rainbow Book of American Folk Tales and Legends*; illus. by Marc Simont. World. 218 p. \$4.95

"A most entertaining and handsome volume of hero tales . . . state lore . . . stories about bad men like Billy the Kid and Railroad Bill, ghost stories and scream-provoking stories, local legends, and a section of Amerind tales from both South and North America. . . . It is as American as corn bread and hominy grits" (*Best Sellers*).

Lomask, Milton. *The Cure of Ars; The Priest Who Outtalked the Devil*; illus. by Johannes Troyer. Farrar. 190 p. \$1.95 (Vision Books)

A tautly plotted story-biography which by selection of incident and abundant dialog keeps reading interest high. Told with directness and simplicity.

Lynch, Patricia. *Shane Comes to Dublin*; illus. by Peggy Fortnum. Criterion. 186 p. \$3.50

Running away from Ballylickey, Shane reaches Dublin Town in his search for his drover uncle. Before he finds him he goes through a series of adventures in the eccentric O'Clery family where he is put to work in their disorderly bookshop. Lightly told, with authentic Irish flavor.

McSwigan, Marie. *Small Miracle at Lourdes*; illus. by Don Lambo. Dutton. 122 p. \$2.50

Two small boys meet at Lourdes: one is American, primarily interested in his brave cowboy suit rather than the scene; the other is French and a hemophiliac come to the shrine in hope of a cure. Two miracles occur: the American boy widens his interest to include France and its people; the French boy is cured. A warm, friendly story.

Pearce, Ann Philippa. *The Minnow Leads to Treasure*; illus. by Edward Ardizzone. World. 253 p. \$3

Two English boys in a flood-bestowed canoe embark on a search for the ancient treasure said to belong to the family of one of them. With an ob-

scure riddle for their guide, they locate the treasure in time to save the boy's family home and his own happiness. Authentic English countryside, well-rounded characters and suspense make a charming story.

Steinmann, Elsa. *Son of the Gondolier*; tr. by Richard and Clara Winston; illus. by Johannes Grueger. Pantheon. 191 p., map. \$3

Gabriello, twelve years old and the man of the family, looks forward yearningly to the time when, like his dead father, he will be one of Venice's colorful gondoliers. When dire poverty forces him into the local glass factory he discovers an unexpected talent. The current Italian scene, and the lives of the very poor, are sketched with sympathetic, revealing strokes.

Thompson, Blanche Jennings. *St. Elizabeth's Three Crowns*; illus. by Lili Rethi. Farrar. 189 p. \$1.95. (Vision Books)

There were the landgrave's coronet she placed on the altar step, the crown from the emperor which she refused, and the crown of sainthood she worked toward all her life. The author skillfully recounts the life of St. Elizabeth of Hungary with simplicity and cautious distinction between popular legend and accepted fact.

For Ages 12-16 Years:

Buckmaster, Henrietta (pseud.). *Flight to Freedom; The Story of the Underground Railroad*. Crowell. 217 p. \$3.00

Largely rewritten from the author's earlier, adult *Let My People Go*, this is an impassioned account of the American Negro's desperate struggle for freedom. The politico-economic situation, South and North, is reviewed; many heroic individuals who helped Negroes in their flight north are identified; and the disappointing anti-climax of the post-bellum South is briefly summarized. In spite of occasional sweeping statements, the book is excellent collateral reading for American history and American problems classes.

Coakley, Mary Lewis. *Mister Music Maker*, Lawrence Welk. Doubleday. 280 p. \$3.95

Lacking literary quality but comprehensive in its knowledge of the former North Dakota farm boy and his rise to popular fame. Much emphasis is laid on his family life and his Catholicity. Anecdotal rather than analytic in treatment.

Coombs, Charles. *Wings at Sea*. Morrow. 223 p., photogs. \$3.75

Clearcut pictures and simple text describe the catapulting of a plane from a carrier and its landing on ship again, review the history of naval aviation, explain the cadet training program, discuss survival problems and look forward to a guided missile Navy. One section gives pictures and descriptions of the Navy's high-performance aircraft.

Cousy, Robert, and Hirschberg, Albert.
Basketball Is My Life. Prentice. 217 p., photogs. \$3.95

A former Holy Cross star player engagingly tells about his progress from the sidewalks of New York's East Side, through college, and up to his attaining All American and championship among professionals. Gambling scandals, feuds with coaches, players' unions, and race discrimination, together with discussion of game techniques and strategy and sidelights on his personal and religious life, come in for frank and entertaining discussion. Refreshingly free of egotism and bombast.

Coy, Harold. *The Americans*; illus. by William Moyers. Little, 328 p. \$4.50
"The Americans is not a textbook and does not attempt to cover all the topics that are studied in the classroom. It is intended to increase the enjoyment of reading about American history by showing how Americans lived, how they felt, and how they tackled new problems in good times and stormy weather" (Foreword). Covering American history from the founding of Virginia to the H-bomb and the school desegregation issue, this chooses periods and incidents for their social interest, with some reference to political, economic, and racial phases. Good reading.

Durrell Lawrence. *White Eagles over Serbia.* Criterion. 200 p. \$3

In a well-written, mature tale about a British agent dropped into Tito's Yugoslavia to investigate rumors of a royalist uprising, the author spins a fine suspense story and incidentally catches the reader in the spell of the majestic Serb mountains.

Freeman, Douglas Southall. *Lee of Virginia.* Scribner. 243 p., photogs. \$4.50

Left among his papers by the Pulitzer-Prize winner for his four-volume life of Lee was a manuscript for this one-volume biography addressed to adolescents. Battles and military strategy claim the major part of the book, but the integrity and personal honor of this beloved Virginia gentleman show through clearly. Interesting, too, is the slant toward the constitutionality of the Civil War, the moral aspect of slavery being passed over. A sincere presentation of the Southern point of view.

Gunther, John. *Meet South Africa;* with Sam and Beryl Epstein. Pictures by Grisha. Harper. 232 p., maps. \$2.50. (Meet the World Book)

Companion to the co-authors' *Meet North Africa* (1957), this deals with the sub-Saharan section. The history of the region since the white man's coming is outlined, outstanding personalities described (Cecil Rhodes and Paul Kruger, particularly), the gold and diamond rushes dramatically narrated, and the individual states and protectorates discussed separately. Page by page and chapter by chapter the distressing effects of apartheid are underscored. The political significance of

the area makes the book important for young people's acquaintance.

Kantor, Mackinlay. *The Work of Saint Francis.* World. 107 p. \$2.75

A light but completely charming tale of a Spanish teen-ager, orphaned, and committed for poverty-induced thefts to a reformatory conducted by Franciscan Fathers. Because he knows he is due for punishment for having eaten figs which should have been shared with others, the boy leaves the reformatory. On the road he witnesses a bad automobile accident, finds a large roll of bills, but it is "the work of Saint Francis" that he goes for aid instead of making off with the money. The narration is artfully simple and sincere, with good feeling for the setting and characters.

Kjelgaard, James Arthur. *Rescue Dog of the High Pass;* illus. by Edward Shenton. Dodd. 159 p. \$2.75

Since the origin of the celebrated pack of rescue dogs at St. Bernard's Hospice is unknown, the author writes an it-could-have-been-like-this story in which a Swiss boy with a huge dog applies to the monks for admittance as a lay brother. Though dull at his books, the boy is a skilled Alpinist and an able woodsman. Together, boy and dog effect an exciting rescue, a deed which sets in motion plans to establish a permanent pack. The author is skillful in reproducing the icy, windy atmosphere of the high Alps.

Long, Laura. *De Lesseps, Builder of Suez;* decorations by Clotilde Embree. Funk. Longmans. 154 p. \$2.75

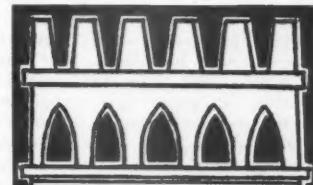
It was the brilliant diplomat-engineer's intention, the author maintains, that the Canal should be perpetually neutral and as such should contribute to world peace. In her readable story-biography, Lesseps emerges as a well-rounded figure, and the condition of European affairs of the time is an interesting background for his achievements. A timely book.

Mallan, Lloyd. *A Day in the Life of a Supersonic Project Officer.* McKay. 178 p., photogs. \$3.95

The author tells us that over 4,500 exposures were necessary to obtain the unusual photographs in this book: condensation trails, chasecraft and missiles converging on target, supersonic shock waves and the ship making them. The text describes a typical day in the life of a former Notre Dame student for the priesthood who is now project officer for the Delta Dagger operations, the first supersonic interceptor tests.

Patterson, Frances Taylor. *Catherine Tekakwitha.* Sheed. 159 p. \$3.00

The story of the Indian girl who under Jesuit direction became a fervent Catholic is told with dignity and conviction. Details about Indian mythology and customs and colonial history are smoothly introduced. For adolescents this is the best biography to date.



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Perry, John. *17 Million Jobs; The Story of Industry in Action.* McGraw. 236 p. \$3.95. (Whittlesey House book)

The kinds of jobs available in modern factory work, the approximate earnings, and the training necessary are informally described, with hypothetical case studies to illustrate the manner in which job, services, and benefits operate. Special attention is given the place of women in industry, blue collar vs. white collar jobs, the need for scientists, engineers and technicians, and the possible effects of automation on all factory jobs. Aside from the vocational value of the book, the general information is useful for social studies and personal information.

Pope, Elizabeth Marie. *The Sherwood Ring;* illus. by Evaline Ness. Houghton. 266 p. \$3

A refreshingly original and amusing story about a pair of modern lovers who make contact with their 18th-century forebears and learn the part the latter played in the American Revolution. Told on two time-levels, both smoothly integrated and deftly handled.

Riedman, Sarah Regal. *Men and Women behind the Atom.* Abelard. 228 p. \$3

Implicit in the account of the many individuals who had a hand in making the atomic bomb, from the Curies who first isolated radium to Robert Oppenheimer who directed the bomb project at Los Alamos, is the fact that the modern scientist stands on the shoulders of his predecessors. The personal account of this train of individuals is readable and informative.

Schofield, William G. *Sidewalk Statesman.* Alfred E. Smith; illus. by Douglas Gorsline. Kenedy. 191 p. \$2.50

A readable and impartial biography of the Lower East Side boy who rose to the governor's mansion and was defeated for the White house by bigotry. More attention is given his political than his private life, with due attention paid to the reforms he initiated.

Stuart, Dorothy Margaret. *London through the Ages;* illus. by Sheila Maguire. Dutton. 230 p. \$3.50

A compact, well highlighted history of the famous city, which covers 2,000 years from Caesar's coming to Hitler's blitz. Many destiny-changing incidents, colorful personages, political and religious struggles are localized here for young readers. Quotations from contemporary Londoners of various eras and authentic drawings from chiefly original sources enliven the text.

Williams, Eric Ernest. *The Wooden Horse;* drawings by Martin Thomas. Abelard. 256 p. \$3.50

An expurgated edition of a book of the same title published for adults, 1949, with unsuitable language and incidents here omitted. It concerns the real-life adventures of two English RAF officers who escaped from a German prison camp by digging a tunnel hidden by a portable plywood vaulting horse. Highly suspenseful and impressive in its lack of heroics.

Book Reviews

(Continued from page 431)

the claim of a deliverable "labor vote."

Mr. Ingles believes that the voluntarism that is maintained by right-to-work laws will do much to persuade unions to withdraw from the political field, and to devote their efforts to the welfare of their members.

He analyzes the semantic trickery that is used by the opponents of right-to-work laws, and reviews the insistence of unions upon representing non-union workers—a service they decidedly want to claim, but which they refer to as a "burden." They hold that workers who do not pay for this service are "free riders"; yet, as Mr. Ingles points out, it may be a doubtful "service" as a minority group or an individual worker with skills or ambition is prevented from negotiating for better terms. The "free rider" argument thus resolves itself into a demand that the workers discriminated against shall be compelled to sup-

(Continued on page 452)



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AUDIO VISUAL EDUCATION

An Editor Looks at Visual Aids

By Mr. Francis McGrade, 260 Summit Avenue, St. Paul 2, Minnesota

For every visual aid that is made available to teachers there must have been a producer. What guiding principles has he? What criteria does he establish for the product he will offer teachers? Herein, we have answers to such questions. Because of space limitations, the author has limited his discussion to pictures intended to teach, holding that the operative principles are basically the same for the other audio-visual aids.

LET US CONSIDER the visual aid from the ideal point of view, blow away some of the clouds that have surrounded the subject, and see whether we cannot evolve a set of principles and qualities that should underlie both the production and use of a good religion teaching visual aid. These principles will not solve every problem, but they should furnish a basic standard of values that can be applied to every teacher's selection of the aids that can be put to practical use.

It would hardly seem necessary to remind ourselves that knowledge is gained through the senses, as St. Thomas Aquinas tells us, or to express the view that sight is the number one sense for most of us. But it may be useful to attempt a definition of classroom visualization. In his book, *Teaching Religion*, Father Joseph Collins, national director of the Confraternity of Christian Doctrine, calls visualization "the showing of whatever will produce a learning outcome." Notice the two elements pertinent to our discussion: "the showing" and the production of a "learning outcome." Yet for the present article, let us limit discussion to the picture in its broadest sense, and exclude the graph, the solid object, or even filmstrips and motion pictures, since the operative principles are basically the same for these as for ordinary picturization.

Contrasts

Geography has its maps, graphs, and brilliantly colored large textbooks. History has photographs in color of everything from thrilling action to strange artifacts, plus some of the greatest action paintings ever drawn. Science has everything modern pedagogy can afford. Teachers generally seem to have special training in

how to handle this wizardry of the modern world as well.

But religion, until quite recently, seems to have fared rather differently. All too often a grey colored book called the catechism was the staple. A few pictures made from art work of the 1920's were the visual aids along with, perhaps, an overly complex map of the Holy Land. Even the teacher herself was assumed, by virtue of being personally pious, to be qualified to teach this subject. I respectfully submit that this concept must disappear before the visual aid in the teaching of religion can ever take its place with visual aids in other fields. It is true that philosophically, *bonum diffusivum sui*, or good will propagate itself, but this gives us no license to suppose that the Sister whose religious background has been gained from *her own* novice mistress for *her personal* sanctification will be able to communicate her knowledge and holiness to her pupils. The principles of pedagogy hold as true in the teaching of religion as they do in the teaching of science. The visual aid is every bit as important to the religion teacher as it is to the teacher of biology.

Short Look Back

Nevertheless, I do feel that a short look at the attitude of the Church toward this subject is certainly in order at this point. My purpose here is to remove the feeling on the part of some teachers that visual aids are simply a "gimmick" in the religion course, and that they are one more frill on an already overdecorated fabric of modern education.

The fact is, as we are all aware when we stop to think of it, that the Church has used the visual in teaching its truths ever since its earliest days. The catacombs with the crudely drawn fish, monograms, loaves, ships, and all the other familiar representations, were visual teaching. They served their purpose then—indeed, these same symbols are still serving a purpose today that is not strictly archaeological.

We can come closer to the twentieth century at any

speed we would like, in order to show that visual teaching is a constant method in the Church. I propose to skip the great Byzantine period with its peerless wedding of form and theology to go to our own great medieval monuments—the European cathedrals. I suppose that these very structures themselves can be called a form of a visual aid, but right now I wish to consider them from a more direct connection with our subject—their ornamentation. Inside and out these edifices are examples of visual education. Without, the walls tell the stories of lives of the saints; great bronze doors give accurately and simply the meaning of the seven sacraments. Inside, entire cathedrals show the glory of Scripture in simplified form. Some walls tell the story of the eight beatitudes. The life of Christ is a common theme of stained glass windows.

Down through the ages to our present time, the Church has recognized the value of the picture as a shortcut to put across to the human intellect historical events, spiritual truths, and even abstractions. This must be our objective.

Consider the Mind of Our Times

But how do we translate these noble creations of another age into a true education aid of the 20th century? First of all, do we have to translate them at all? The answer to this seems quite obvious. Just as the medieval built upon the ancient in order to take the timeless truths perceptible to the mind of the time, so we also have to build upon the past ages to reach the modern mind.

More concretely, this means we must take into consideration the fact that our youth live in a world of giant presses, full color printing, TV, radio, and all the other communication wonders of our age. Have these things affected the *basic* principle of communicating knowledge? Obviously not. The traditional scholastic definition that sees truth led from one mind to another having first passed through a sensory contact cannot be repealed. *Only the manner* in which this sensory contact is made has been altered. This means modern techniques for the modern age.

Underlying Idea

We shall pursue this point further when we talk about the qualities of the religious visual aid, but right now it is time to discuss first principles from another point of view. Let us examine the ideas that underlie the teacher's handling of visual aids, and—the other side of the coin—our production of them.

It always seems to me that the place to start a discussion of effective use of the visual media is the definition of Sister Rosalia of the Mission Helpers of the Sacred Heart. In her book *The Adaptive Way of Teaching Confraternity Classes*, Sister Rosalia says, "Visual aids should be used—if, when, and as far as, they serve their purpose, which is to increase learning."

Admittedly, this definition does not carry us very far on the road to effective presentation of the visual

teaching aid. But again, one must start with a basic principle. Further than this, I call your attention to one very important note of restriction that it places before us, and this restriction is the clue to all effective presentation. It again limits, as did Father Collins' definition, the use of the picture to strictly educative process. To place this another way, since I believe this point cannot be overemphasized on the part of either teacher or editor, it rules out completely the picture for picture's sake. The picture must be entirely subordinate to the cause of learning—in this case, the learning of religious truth.

Different for Different Age Levels?

This brings us to a second consideration, the picturization itself. This is an area of great study and concentration both for the teacher and the publisher. What should an ideal catechetical picture, or series of pictures be? Is the ideal different for different age groups? Is it different for the various types of religion teaching? (I refer here to types such as parochial school versus confraternity school.) What does size have to do with the problem? How about color? What can be said about content? I think there are many more questions that can be added to this list, but by covering these, we should have discussed most of the important points in visualization today. Incidentally, I would like to mention in passing that answers to most of these questions hold as true for illustrations in books with a catechetical intent.

In our consideration of these various attributes of the ideal picture, I am sure we shall all agree on one thing: No visual aid is as important as the teacher who uses it. A teacher adept at visualization is capable of doing a tremendous job equipped only with a piece of chalk while on the other hand the non-visualizer, if you will allow the expression, may have trouble putting across a given point even with the best of visual aids.

Qualities of a Good Aid

Now is the time for me to put on my other hat, since at this point I intend to branch off from the basic principles of visual aids to the qualities of these aids—as seen by an editor. The question is, "What makes a good visual aid?"

Inasmuch as any elementary system must be divided according to groups of grading, I should like to mention first the problem of adaptation of the picture to the age of the child. The Catechetical Guild uses two steps in its effort to achieve this adaptation. Our first consideration is always an analysis of the *Course of Studies in Religion* (a course based on *Guiding Growth in Christian Social Living* and used in a great number of dioceses throughout the country) for an idea both of the depth of involvement taught in a definite grade; secondly we seek an idea as to the approach to it.

Having arrived at ideas to our satisfaction, we build the set of pictures in writing before we ever

contact an artist. Only when this is done and checked as carefully as possible do we take our second step, selecting an artist. Here again two things are necessary: first, and primarily, the artist must be able to show that he is capable of illustrating for the child. Second, he must be the type of artist who will try to see the pedagogical point of view, and appreciate the aim of a visual aid.

The two most common faults of visual aids, and I invite everyone to review mentally sets we have all seen, are *unnecessary distraction* and *overloading*.

Distracting Elements

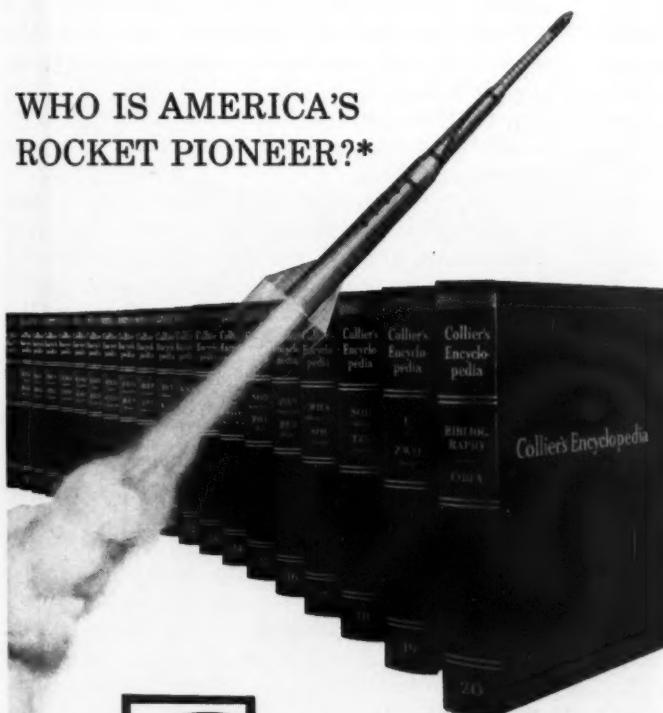
An easy example of distraction would be found in a *theoretical* series on the Mass. In fact, let us consider a *theoretical* first picture. It shows the Prayers at the Foot of the Altar. The artist's viewpoint is behind the priest, and the picture (as far as an adult is concerned) gives a reasonable view of what is going on. But the first grade child, as often as not completely ignorant of the action of the Mass, finds himself suddenly overwhelmed with detail. He is confronted with the altar and lighted candles, a backdrop, usually an ornate crucifix that may seem to be growing out of the priest's head, a credence table with two interesting little bottles, a bell, stained glass windows, and more than likely a number of other things that would come within the theoretical scope

of a pair of human eyes directed on the action of the Mass from one of the first pews. What has happened to the Prayers at the Foot of the Altar? They have vanished in a multitude of detail. What has happened to the lesson at hand? It has violated the first principle of the visual aid—it has substituted *interest* for *education*. Now this may be an extreme example, and one with which you may not quite agree, but I think it substantially illustrates the idea of unnecessary distraction.

As for overloading, consider a certain card offered to a second or third grader who is receiving first Communion instructions. And this is *not* a theoretical picture. The lesson at the moment is the institution of the Holy Eucharist. The large picturization is intended to illustrate it. But when the teacher displays the sheet to the class, it is found to contain a series of four pictures. The first one shows the action of the institution at the Last Supper; the second, the apostles receiving Communion; the third, the Consecration at Mass; and the fourth, a typical action at a Communion rail. Each of these scenes is neatly labeled, and the whole thing is bound together with angels, flowers, and various other designs. But the whole thing is completely impossible because there is so much material trying to squeeze into such a little mind. This is overloading.

As an aside we might mention also the charts that seem to find it necessary to include dogs and flowers on

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*Goddard, Robert Hutchings;
See Collier's Encyclopedia Vol. 9, Page 143 F

each representation in order (at least this seems to be the only explanation possible) to hold the child's interest. I would say that these certainly held the child's interest, but again they are substituting interest for learning. Meantime, what has happened to the point of the lesson, the thing that really is supposed to hold the child's interest? Relegated to a secondary role, this particular point never makes the impact that the teacher intends it to, and consequently she finds that she is fighting a losing battle with wild life in her effort to teach religion.

I do not wish to give the impression that the Catechetical Guild pretends infallibility in regard to its class card series and other visual aids. But I would like to mention that we feel we have recently made a step forward in regard to class cards—two series of class cards now being available, one for the primary grades and one for the intermediate. Both are based on the *Course of Studies* and executed by children's artists.

In our effort to graduate the content to the developing mind, the pictures in the intermediate sets are somewhat more complete, and the number of pictures to the set have been raised from twelve to fifteen.

Purposeful Use of Color

Another point that is well worth discussing in visual presentation is color. I refer here *not* to color as a decoration, but color intelligently used to drive home the teaching aspect of the picture. This use of color includes, among other things, the accenting of the focus of the picture, bringing up a necessarily dark spot of detail so that it will be plainly visible to the child at the back of the room, showing the child precisely in his own terms (since, after all, the eyes see only color) what the object is that he is trying to learn. These are intelligent functions of the color and they all must be harmonized into a single pattern which has teaching as its aim.

An argument for the necessity of color is the modern way of life. With the advance of modern printing and methods, everyone uses color. Even newspapers today use color both in advertising and straight news. Can we Catholics be left behind when we know that we have the most important job of selling and reporting (if I may use the expression) that has ever been attempted? Religion must not allow itself to be identified with the old-fashioned approach in its battle with the forces of ignorance and secularism for the mind of youth.

The Art Medium

Closely allied to color, but an entirely different subject is that of art. Since it is something that could give rise to fierce discussion even among ourselves, I do not propose to be specific about artists, but I would like to advance some considerations.

I would like to explain first that I am not an anarchist as regards art. At least for the purposes of visual art I do not feel that there is any necessity for argu-

ment over the principles of modern art and the older forms. Both can teach. But to cite a concrete example, it is our opinion that the art of a Michelangelo or a reproduction of a medieval mosaic does not, as a rule, make a satisfactory, *general* religion teaching aid. The connotations of this art are not those that will sink into the mind of today's child. Michelangelo reflected his time while portraying timelessness. Our visual aids must do the same.

This is not to say that for *specific* uses, or in more advanced grades, this work should not be used. Among specific uses, I would mention the art appreciation course. Certainly no one would argue the place for these older works there, but is it advisable to teach two subjects at once? If the picture is intended for art appreciation, how much learning of religion will come to the primary or intermediate grade mind? And on the other hand, how much more effective a job could be done by a picture specifically directed to the teaching of these children in religion.

The In-Between Product

A second note of warning that I would give is in regard to art which is really neither old nor new. Consider a piece that was done some thirty years ago. We feel that it has no place in today's religion classroom, even though a new set of plates may have been produced for a new printing. If the art work has an early 20th century setting, differences in styles, both of clothing and sketching will show up horribly. If it is biblical, the difference between the pastel technique of yesterday and the bright, vivid, postercolor technique of today will be painfully obvious to many of the viewers. These pictures will *interest* the student because of their quaintness, but they will not help in his religious education.

For the production of today's illustrations we find no great difficulty in finding craftsmen in the field of children's art. The fact that this art is not up to the standards of the great masters does not primarily concern us in our capacity of visual aid publishers. We seek—and I think we find—art that will be pleasing to the child and interesting only to the point where it reaches the young mind with the lesson contained behind the appearance. This is all that can be asked.

Size of the Visual Aid

What may be said of the size of the visual aids? Certainly the work must be visible, and on the other hand a billboard would be rather impractical in the classroom. Somewhere between lie various sizes, many of which would be acceptable to the teacher. It is obvious to everyone that in general, a picture so small that it would have to be passed from pupil to pupil is both wasteful of time, distracting to the class as a whole, and in some cases disruptive to discipline, and this in spite of the fact that it can build up great interest.

The criterion that I would suggest here is simply

this: The picture should be small enough for ease in handling, yet large enough to be seen by all and carry all the *necessary* detail. With certain pictures, size must be increased. We have one set in our own line which is considerably larger than our usual numbers. I refer to the European produced biblical series. These pictures, suited more generally to the intermediate grades, carry a good deal of detail, and consequently called for an increase in size.

In general, we plan for a 20-foot visibility. We try to produce these series so that at 20 feet the printing of the captions is readable, detail is readily visible with accents properly placed, and colors are blended for the optimum effect. Present planning and procedure resulted from our making an analysis of all the series which we used to carry some seven years ago. We subjected them all to the basic question: What purpose do they serve? Early in our survey, we found it necessary to drop three series of pictures: Hoover, Nelson, and Standard. When we finished our analysis we had eliminated more. As for the three mentioned by name, we felt that they did not meet the first principle of a good visual aid, as established above. Each of these sets has individual drawbacks, with one in common—a lack of reverence for the things of God.

Sentimentality

Perhaps the basis of this criticism is the sentimentality that is expressed in all this art. If one is to portray Jesus as a slim esthete who leads any boy to shout

"sissy," where is the commanding and noble appearance that silenced the pharisees and drove the money changers out of the temple? If one portrays Mary as a Hollywood queen, where is the innocence expressed at the Annunciation, the humility of the wife of the carpenter of Nazareth, the dignity of the woman at the foot of the cross? One can be sure that there is no room in religion visual aids for the sentimental, the insipid, and glamor for the sake of glamor. Religious art which ignores sound theology is religious art which ignores God. And what is used to replace sound theology in such cases is sentimentality.

Conclusion

In conclusion: we may sum up our discussion as having made three points. The first is the justification of the use of visual aids: "all knowledge is gained through the senses," and "sight is the most important of these." For an overall definition we drew on the "what" and the "how." The what: Visual education is the showing of *whatever* will produce a learning outcome. The how: Visual aids should be used, if, when, and as far as they serve their purpose, which is the increase of knowledge. The final point was an analysis of what makes a good teaching aid: one adapted to the age of the child, the art work being suitable for him; it must present a *single* point without distraction; it must be in color; and its size must depend upon convenience for the teacher, visibility for the class, and the complexity of the subject.



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Twelve Songs on the Apostles' Creed

Description. This $33\frac{1}{3}$ rpm 12" vinylite record presents in one half hour twelve songs on the Creed. It is a companion piece to "Songs on the Sacraments," produced over a year ago and of which 20,000 copies have been sold. Words and music are by John Redmond, noted song writer and member of ASCAP. The songs are sung by Redmond, and featured are the Mullen Sisters, a professional vocal trio, and the Loyola Seminary Choir of Shrub Oak, New York. Doctrinal consultants are Msgr. Charles M. Walsh, CCD Director for the New York Archdiocese, and Msgr. Timothy J. Flynn, New York Archdiocesan Director for Television and Radio.

The material is copyrighted by Religious Music Guild, Inc., New York. The record, which is encased in a cardboard jacket listing the lyrics, can be obtained from St. Anthony Guild Press, Paterson, N. J. Sheet music is available from Joseph Fischer and Brothers, Inc., Glen Rock, N. J. Intended for children at home and in the classroom, the record is priced at \$5.95 a copy.

Analysis. Side One begins with a song on Daniel, the lyrics and drum rolls of which evidently are to indicate to the child that he like this prophet should be willing to lay down his life for his faith. Following this song are five others, each corresponding to some article of the Creed. The first three are concerned with God the Creator and with the dogma of the Trinity. The mystery of the Incarnation is sung in the framework of a rendition resembling a Christmas carol followed by a waltz melody with words telling the story of the Annunciation.

On the second side the first song introduces an elementary notion of sin, and takes the form of a light-some exhortation to the child to

watch his companions, words, deeds, etc., so as always to remain good, since he is under the watchful eye of his Father in heaven. The dogmatic themes of the Redemption, and the Resurrection and Ascension are contained in the next two songs. The fourth number is a march sung by a group of male voices professing belief in the One, Holy, Catholic, Apostolic Church. Next is a lively tune listing the seven spiritual and corporal works of mercy and exhorting the child to practice them because they will help him to attain heaven, for the just Judge will want to see the extent that the child loved God by loving his neighbor. The final melody is a swelling rendition of the entire Apostles' Creed in English.

The chief weakness of the recording is a psychological one, namely,

the failure to effect any real harmony between music and message, and consequently, the failure of the audio-device to achieve its primary purpose in relation to the principles of Christian social living, let alone cultural development. The form and thought of a work, although distinct, are nevertheless inseparable. When we "take in" or appreciate a thing rationally, we "take it in" whole; a *work* is the creation of an integral union of form and content. The laws of unity and coherence between picture and word in the *visual* aid bind equally for the *auditory* tool if it is properly to stimulate man to know, love, and act according to the truth.

When we apply these principles to the Redmond record, we find that the incongruities between form and content are glaringly evident. In

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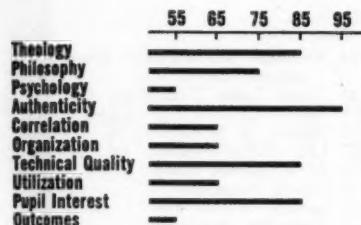
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general, the music fails to carry the content, to properly stimulate emotions and create a love for the subject. A brief analysis of each rendition will bear this out.

In every case the music fails to carry the content. The "Davy Crockett" air of Daniel would appeal to a youngster, of course, but the message of being willing to die for one's faith scarcely matches the connotations carried by muskets and squirrel hats.

Although the songs concerning creation do not bear a syncopated beat, they are, nevertheless, typical "show music" recalled especially by the crooning and drawing out of certain words. The flute music immediately pictures the birds and fluttering creatures of God's world.



The recording of the dogma of the Trinity is most offensive. The incidental music background is giddy and of the type that might be used to give background for the animated cartoons of Walt Disney. The words are forced and distorted, and the flippant tossing about of this most sublime doctrine of the Faith can scarcely lead to appreciation and reverence.

The music accompanying the teaching on the Annunciation, the Incarnation, Redemption, and Resurrection, are in a romantic waltz-medium and in some cases

make use of a melodramatic flavor which recalls the revival meetings of the Evangelical preachers.

With little ingenuity a dance routine easily adapts and suggests itself in the lighter melodies of "Look Out Little One" and the "Spiritual and Corporal Works of Mercy" which follow the ice-wagon syllabification pattern of Gilbert and Sullivan operettas.

Because the music is an unsuitable medium for these sublime teachings, these rhythms can scarcely be said to properly stimulate emotions or to create a love for the subject. The only gestures or movements they would evoke would be those closely related to tap-routines, dreamy waltzes or the movements which accompany syncopated beats. These can scarcely evoke reverence and the symbolic gestures of adoration, praise, or supplication that can so beautifully and spontaneously evolve out of music which is worthy of its content. Furthermore, considering the laws of association, one wonders what these typically secular commercial tunes are recalling to the child.

While the theological content on the whole is comprehensive, the record on the Blessed Mother fails sadly to present her in her proper role as Mother. The lyrics are trite and suggestive of sentimental piety which can so easily vitiate the true nature of solid devotion:

Lady in blue, I love you
Every day I'll say
A little prayer to Mary
Everywhere her medal I'll wear.

The dogma of the Incarnation is circumscribed within the framework of a very ordinary Christmas

carol and is lacking in the depth which could be reached even for children.

Appraisal. Since the teaching of religion in any medium should be a total religious experience, this record in the last analysis is merely a shoddy gadget to promote easy learning by rote. In its present form it could not possibly arouse proper appreciation and right attitudes, particularly the reverent worship that should be the outcome of religion properly taught. It does not sharply and clearly stimulate the child to know, love, and act according to the truth. Music can be a valuable aid in teaching religion and arousing devotion. But, will these songs do it? We think not. The general rating is "D" or acceptable only. The record does not rate the CAVE Seal of Approval. The committee thought that it might be used in the home but certainly not in the classroom. Its greatest appeal would be for children in the primary and lower elementary grades.

CHICAGO CAVE COMMITTEE

Mary—Christ-Bearer

(Continued from page 425)

Mary has intervened to bear Christ's message to them. When the Albigensians threatened to turn all Europe into a bypath, it was Mary's inspiration that saved the day. When Moslem waves rose above Christian Europe, it was Mary bearing her Christ who routed them. During the past hundred years, when men by the thousand have been wandering far from Christ, Mary has come more and more often. She appears here, there, at Lourdes, at Knock, at Fatima,

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bearing the Word to us, over and over. We can almost see her before the throne of God, begging, "May I go again? May I go just once more, to tell them about You? They forget so easily. You remember how we bought them, You and I? You remember?" Mary is contemplating God in the most exquisite bliss conceivable, yet she is ever turning back to give Him to us. Which one of us has not felt the touch of her motherly hand?

Belloc says somewhere that, since the Reformation, truth has been leaking gradually away from the Western world; that, after a time, would come "darkness, and strange things in the dark." The darkness is here. We have seen the strange things. Ours is perhaps the thickest darkness since the beginning. But when darkness is deepest, then must we call upon Mary, Our Lady of Light. She will come, bearing her Christ, the Light of the world, who will scatter the darkness, and a new day shall dawn.

We teachers, must hold her hand tightly, and teach our students to walk close to her. In them will her Immaculate Heart bring forth the triumph she has promised.

Book Reviews

(Continued from page 444)

port the discrimination."

The helplessness of the worker under compulsory membership is revealed:

"Under a compulsory union contract, any worker may be fined, punished, discriminated against, disciplined in a variety of ways for any infraction of union rules—for failure to attend meetings, for criticizing a union officer, for objecting to a union policy, or for behavior unbecoming a union member; an unlimited catch-all; and he has no effective defense if he cannot leave the union. He may even have his 'card taken up,' with resultant difficulty getting employment at all in many industries under present law."

With admirable clarity, the au-

thor discusses the moral aspect of compulsory union membership. He regrets—as do many Catholics—the efforts of some Catholic publicists to convey the impression that "the Church" is in favor of placing compulsive power in the hands of "labor."

The book is invaluable—not only to those who are concerned with this most controversial issue, but to all who would save Church and country from the socialist trend that menaces their freedom. High-school debaters in our Catholic schools will welcome it this year.

EDITH MYERS

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